# CHRISTIAN REGISTER
## AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, DECEMBER 17, 1842. VOL. XXI.—NO. 51


## RELIGIOUS MISCELLANY.

*For the Register and Observer.*

PEACE WITH ENGLAND.

We have waited for the final action of both governments before indulging in any reflections on our recent treaty with England; nor can we now do more than allude to a few of the points which it suggests for the consideration of all that love their country and the world.

1. How cheap this treaty, in comparison with what would have been wasted by a war! We know not how much it has cost, perhaps not $100,000 in all; but the parties could not have begun a war without an outlay of some hundred millions on both sides, nor continued it a single year without losing, in one way or another, a thousand millions; and, after even such a war of five or ten years, they probably could not have obtained a settlement so satisfactory as the present.

2. How much more efficacious are measures of peace than those of war! Our last war, far from settling the points in dispute, either left them where they were, or aggravated the difficulties of the case; and we might have fought for ages without reaching a result so favorable to either party as we have now secured for both.

3. How much more desirable such a peace than one obtained by the sword! It contains within itself, no seeds of future wars, but the pledge of mutual amity and permanent peace. We see here no mortification or chagrin, no spirit of animosity or revenge, ill concealed for the time, but ready and sure, on the first favorable occasion, to burst forth in a war more fierce, more vindictive and bloody than ever. Such is the ordinary result of war methods. They leave a sting behind, a rankling of wounded pride, a sense of wrong, of shame and degradation, that serve only to repeat war after war through all coming ages. It is like sowing dragons' teeth, that may require time to germinate, but will be sure in the end to bring forth a fearful harvest of blood, and crime, and war. No such results can come from peaceful measures. They eradicate the roots of bitterness, and thus pave the way for satisfactory and lasting peace.

4. How benign the influence of such an example upon Christendom and the world! It proves war to be no longer necessary; it shows how all difficulties between nations might be adjusted without the effusion of blood; and such examples repeated for a few generations more, would probably supersede, if not the war-system itself, yet all, or nearly all, actual appeals to its engines of death and devastation. Such an example is worth to Christendom thousands of millions in money alone.

5. What a change in public opinion does this movement indicate! Had that opinion been what it was fifty or even thirty years ago, war, as every body knows, would have been inevitable, and successful generals would have been lauded to the skies for the butchery of their enemies. How changed the scene! How altered the popular tone! Ashburton and Webster, as the agents in this work of peace, are everywhere hailed as the benefactors of two nations, of all Christendom, and the world. Men of sense award to them more praise in future ages than a second Waterloo could have won. There are no drawbacks. No shrieks of the wounded or groans of the dying, no cities on fire, or villages in ruins, no families bereaved, no tears of the widow, no wail of the orphan, no cry of distress from oppressed and famished millions, mark the progress or the termination of their peaceful work. It is all a matter of unmingled joy and gratulation; a tribute, sincere and glorious, to men of peace, that used to be lavished upon warriors alone. Yes; and the very men who once declared they would sooner see the land drenched in blood, than yield an inch of territory by way of compromise, are found, in the altered state of feeling through the community to rejoice in a treaty formed on the very principle which they so lately and so fiercely denounced.

6. But whence this change of public sentiment? Mainly from the blessing of God upon the efforts made by the friends of peace for the last quarter of a century. Commerce, civilization, Christianity, all the general agencies to which so many ascribe this result, were in full operation long before the late terrible wars of Europe. Why did they not prove successful then? Why should they date their efficacy from the very time when the friends of peace in Europe and America began their efforts? The progress of peace is as truly owing to these efforts, as that of temperance is to the special, combined action of temperance men. True; other influences have of course conspired; but the result is, in both cases alike, due to associated efforts for changing popular opinions and customs. The cause of peace, under God, has secured our present treaty; and for all its blessings are Eng and and America, Christendom and the world, indebted mainly to the associated friends of this cause.

7. Of what use have our preparations for war been in securing this treaty? None at all. Had the militia system been extinct, had there been no fort on our whole coast, not a solitary soldier in any of our barracks, nor a single war-ship afloat on the ocean, or moored in our harbors, we should have got just what we now have.

8. Mark the influence of this result on the cause of Christ! How much time and money, and moral power will it save for all the enterprises of benevolence and reform! How many obstacles to every good work will it remove! How much intemperance, and licentiousness, and blood, and crime, and misery, will it prevent! How many souls will it save from perdition! How extensively must it facilitate every effort for the good of mankind, for their temporal or their spiritual welfare!

9. How large, then, must be the claims of such a cause upon all that love God, their country or their species! We doubt whether any other enterprize has accomplished so much good with so small an amount of means; and well may it expect from those whom it has so richly blest, a liberal, spontaneous return of efforts and contributions for its advancement.

10. How easy for Christians alone to prevent the return of war! Would they all do what they might and should, not another war would ever be witnessed in all Christendom. There are in our own country some twenty thousand preachers of the gospel, between two and three millions of professed Christians, and about fifteen hundred periodical presses, the great mass of which might be brought under their control or influence; and, if all these preachers, and Christians, and presses with their collateral or dependant agencies, were arrayed in one unbroken phalanx against war, no set of rulers, however reckless or desperate, could ever drag this nation into blood.

IRENICUS.

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RECEPTION IN ENGLAND OF THE TIDINGS OF THE DEATH OF DR. CHANNING.

We find the English papers, as we expected, to be full of notices more or less extended, of the effect produced in Great Britian by the reception of the tidings of Dr. Channing's death. All sects and parties seem alike to pay the willing tribute of veneration and praise to his high virtues and his philanthropic labors. Our own brethren especially, as is most natural, feel that they have been visited with a severe affliction. Many of them cherished it as a fond hope that might be fulfilled, that they should enjoy the privilege of listening to his voice either in their own land, or in this. We perceive by the [London] Inquirer, of Nov. 12, that in many of the English Unitarian Chapels, commemorative discourses had already been delivered, and many others were advertised to be delivered. At meetings of the members of Unitarian societies in different places respectful and sympathising notice was taken of the decease of Dr. Channing, and full expression was given to the prevailing sentiment of regard which was attached to his name. We copy the following proceedings.

THE LATE REV DR. CHANNING.

At a Special Meeting of the General Committee of the British and Foreign Unitarian Association, held on Tuesday, Nov. 8, 1842, at the Rooms of the Society in St. Swithin's Lane, Lombard Street, to take into consideration some tribute of Respect to the Memory of the late Rev. Dr. Channing, Thomas Hornby, Esq., (the Treasurer,) in the Chair,

It was Resolved, on the Motion of the Rev. Robert Aspland, seconded by Richard Taylor, Esq., F. L. S.,

1. That this Committee have received with profound grief the melancholy tidings of the Death of the Rev. William Ellery Channing, D. D., of Boston, in the United States of America.

On the Motion of the Rev. Joseph Hutton, L. L. D., seconded by Henry John Preston, Esq.,

2. That, in common with Dr. Channing's fellow-citizens and countrymen, and a large portion of the British People, we held in high admiration his great and extraordinary talents, and rejoiced in seeing them devoted, in all their strength and fulness, to the sacred cause of Freedom, Humanity and Christian Truth, which he supported and adorned no less by his virtues than by his splendid intellectual endowments; and that, amidst all Dr. Channing's invaluable exertions to enlighten the mind, exalt the spirit, and better the condition of his age, we are impelled by our Christian feelings to point out and applaud especially his independence and courage in stemming public opinion in his own country, and pleading, with more than his wonted force of argument and fervor of language, on behalf of the long-oppressed and deeply injured African Race.

On the motion of the Rev. Edward Tagart, F. S. A. and F. G. S., seconded by James Hine Ball, Esq.,

3. That whilst we feel that it would be doing wrong to the catholic spirit of Dr. Channing, who spoke and wrote for the World and for the Posterity, to claim him as the property of any existing sect, we cannot forbear recording our gratitude to the Father of Light, who, in the course of his Providence, qualified and disposed this distinguished Philanthropist to embrace, avow and defend that form of the religion of our Lord and Savior Jesus Christ, which, as Unitarian Christians, we derive from the Holy Scriptures, and believe to be eminently conducive to enlightened Piety and sound Morality, and to all the best and highest interests of the Human Species.

THOMAS HORNBY, *Chairman.*
EDWARD TAGART, *Secretary.*

The following Extracts are from the provincial Journals.

The following notice of Dr. Channing's death appears in 'The Banner.—It is interesting to observe the respect which Dr. Channing commanded even from those most opposed to his theological views and the wide diffusion of the useful influence of his writings: at the same time we cannot but wonder at the sentiments here expressed. Jonathan Edwards was also a great man in his line and for his period, and we would enter into no invidious comparisons; but the notion of Dr. Channing's religious views being poor, weak and comfortless, does surprise us; and the open, unreserved announcement of the doctrine of a *blood-bought* pardon without the least apparent consciousness of its low pagan character, its opposition to all reasonable sentiments concerning the divine perfections, and the disgust which it excites in enlightened and reflecting men, whilst it makes us the more rejoice in anything said in such a quarter favorably of Dr. Channing, saves us from any necessity remarking on what may seem unfavorable.

'DEATH OF DR. CHANNING.—We have to announce the death of the celebrated Dr. Channing of America, which took place at Burlington in Vermont. His age was sixty-three. He is well known as the greatest Unitarian minister of his age. Eloquent, enthusiastic, liberal, a practical philanthropist, possessed of large philosophical views, and having a strong faith in the perfectibility of mankind—his writings have extended a powerful influence over a great many thoughtful characters, and will ever be admired as the productions of a mind morally great, but so attached to one or two ideas as to be incapable of believing, or appreciating, those other ideas which are necessary to qualify and complete them. Bent upon explaining the phænomena of Providence, and intellectually unable to reconcile those truths which were as sisters in the theology of his far greater countryman, Jonathan Edwards, he struck off one of the Deity's attributes, and then grew intensely eloquent upon the attribute which he thought opposite to it. From no writings will the reader derive a higher appreciation of the great and godlike truths of moral duty, and the greatness of the human soul, than from the religious writings of Dr. Channing; but from no writings will he derive a poorer, and weaker, and more comfortless appreciation of truths greater and more godlike still—the death-bed doctrines of blood-bought pardon and the cross of a Divine Redeemer.'—*Aberdeen Banner.*

We copy from the 'Leeds Mercury,' a notice of Dr. Channing, written in an excellent spirit, and which our readers cannot fail to peruse with pleasure:—

'DEATH OF DR. CHANNING.—The friends of liberty and virtue will learn with deep regret the decease of that noble-minded champion of truth—Dr. Channing of Boston. Differing widely, as we do, from the theological opinions of this eminent man, we rejoice to declare our conviction that he was not only conscientious, but that his moral integrity was of a high order, that his mental independence was such as has rarely been equalled, that his virtue was heroic, that he possessed in admirable combination a profound reverence for all that is truly elevated with a passion for liberty, and sentiments of the utmost delicacy and tenderness with a masculine superiority to prejudice. Calm, but not cold,—enthusiastic, but not intemperate,—generous, amiable, candid, dignified and pure,—he was an ornament and yet a reproach to America. The tone of his writings was in the strongest contrast with the rancorous bitterness and violence of opposing parties in the United States; and on the trying subject of slavery, when the prejudices of his countrymen were so strong and general as to make the task of combating them a moral martyrdom, he took the part of freedom with a noble and warm-hearted vigor that seemed unconscious of the sacrifice he was making. Few indeed can understand the effort that is required on the part of a popular minister and writer, to take up, late in life, a cause in diametrical opposition to the pride, the fears, the rooted antipathies, and the apparent interests of the great bulk of his own countrymen, including his personal friends, and so to advocate it as to pour shame on the United States, whilst he vindicated the rights and exposed the wrongs of the most oppressed and degraded portion of his species. Yet so did Dr. Channing; and for so doing he deserves a monument among the illustrious benefactors of mankind. Dr. Channing was not a voluminous writer; but all that we have seen of his writings is admirable. He was a man who seemed to live for the benefit of his fellow-men; and we cannot doubt that his example will long continue to operate powerfully in America, and will lead a train of worthies to follow in his footsteps.'

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[From the Christian Observer.]

THE TIME OF THE END UNKNOWN.

Mr Editor.—Men have ever been prompted to pry into the future, and if possible get some glance, of coming events in which they, perhaps, are interested. This disposition appears to be innate,—as an original propensity of human nature. It was his restless anxiety to know the future, that induced the monarch of Israel to have recourse to the witch of Endor. The oracles of ancient Greece and Rome, and the arts of soothsayers and fortune tellers of every age, have been supported by the restless inquisitiveness about the future, of which we speak.

The same restless prying curiosity has misled thousands under the Christian dispensation. Many who are even teachers are misled by a misapprehension of the genius and design of the prophecies contained in the Scriptures. They consider these prophecies as a *full* and *perfect* revelation of *future* events; and under this impression they apply themselves to the study of them in order to determine the *mode* or *manner* of Christ's reign on the earth, and even *the time* of his second coming. After devoting their minds to this study till all their feelings as well as imaginations are strongly excited, they sketch out in their own minds a map of future events; the form and manner and time of which are so plainly revealed? that they are amazed at your blindness and unbelief!

Now the interpretations of these brethren appear to me to be founded on the assumption that the Scriptures make a *full* revelation of future events. But this, if I understand them, was not the object of the inspired prophets.—When they speak of the character of God, of human duty, and of the way of salvation, their revelation is *full, entire,* and *perfect.* Nothing is omitted which man need to know in order to be prepared for heaven. On these great questions, relating to the salvation of sinners, the revelation is complete,—nothing is left in the dark or concealed, which if revealed, might render the way of life more plain or less difficult. But when they speak of *future* events, their revelation is *partial.*—They predict future events of infinite moment to men—but there are many things pertaining to those events, which are not disclosed. They reveal scenes of untold interest in time and eternity, of whose appearance in their season there is no reason to doubt,—but there are numberless things respecting those scenes on which they are silent. The form, time, and manner of them baffle all human curiosity. The revelation of the future *partial* and *only* partial. This remark might be illustrated by a reference to the great events which marked the history of God's ancient people.

The flood, the destruction of Sodom and Gomorrah, the departure of the Hebrews from Egypt, their entrance into the land of promise, and the repeated calamities with which they were visited in judgment for their sins, were all foretold before their occurrence; but the day and the year of their coming were generally concealed. The day of every one's death—a most solemn and affecting change in his history—is fixed; the event is certain—but the time of it is wrapped up in the mysteries of providence.

As it has pleased God, for wise purposes, to give us only *partial* views of the future, in the wonderful revelation of his which we have in the Bible, it should render us modest in our opinions about the *time* and the *manner* of Christ's second advent. The mistakes of a long succession of prophetical students, from the days of the Apostles to the present time, warn men to restrain their imaginations, and forbear the attempt to be wise *beyond* and *above* what is written.

There is a seasonable discourse on this subject in the last National Preacher, by the Rev. Mr. Dagget of Hartford. It is from the words of the Lord Jesus to his disciples, when they inquired of him, shortly before his ascension to heaven, if he would *then* restore the kingdom to Israel; i. e., whether he would then commence his reign in Judea as an earthly prince in accordance with the views which they in common with other Jews, had entertained of their Messiah. And he said unto them, 'it is not for you to know the *times* or the *seasons* which the Father hath put it is his own power.' From the obvious meaning of this answer, it is evident that he did not intend to reveal to them the *time* of his second coming; and it is also evident that the time of the event had not been revealed by the prophets—for then the Apostles might have known it by studying their writings. And Christ does not reveal it to them. Mr. Miller and his disciples, of course, are wiser on this point than were inspired Prophets, and Apostles! Such is the folly of men in their vain attempts to be wise above what is written.

In the discourse to which I have referred, the author shows that it is not for us to foreknow the time when Christ's glorious reign on earth will begin.—His 1st argument is from the analogy found in other great events; 2d, from the fact that such knowledge on the part of men does not appear desirable; and 3d, from the uncertainty attending the interpretation of prophecy on the subject. Under this head he says—

'Within my present limits, I cannot minutely comment on the passages which have been the occasion of so much controversy. My object now is to remind you of what I should think no candid and enlightened student of the Bible could refuse to confess, the manifold difficulty of ascertaining the time in question, from the passages that are supposed to reveal it, if it is any where revealed.

Adverting now only to the prophecy of Daniel: consider the pains bestowed on its interpretation in reference to this question, and the perplexity and confusion that have the more prevailed among its interpreters. From age to age, pious and learned men have pored over its pages, yet what endless diversity, what total repugnance, in their conclusions. It is strange that men who knew the history of phrophetic interpretation, can rely on their own with all confidence while they wonder at their predecessors. And nothing in this book is more open to diversity of interpretation, than the indication of time. It must be made out by a comparison of several particulars, each of which is matter of dispute. Any conclusion as to the precise time when the present state of things will terminate, must rest on the decision of several subordinate questions, and partake of the uncertainity belonging to each and all of those questions. I can only name some of them here. Whether the kingdom signified by the 'fourth beast' in the 7th chapter, was the Roman empire or not, is a matter of doubt. If it was, there is still more difficulty in determining what were the 'ten horns' or kingdoms, that arose from it. Nor is it clearly proved that the 'little horn' or kingdom, which afterwards came up among them and subdued three of them, was the papal power, rather than Antiochus Ehiphanes; indeed this interpretation is comparatively modern, and, not universal even among Protestants. If it was the papal power, and if the 'time and times and the dividing of time,' during which the saints were to be 'given into his hand,' signified 1260 years, it is more than difficult, it is impossible, to determine positively when that power began; for instead of dating, as some suppose, from A. D. 538, the pope gained ecclesiastical superiority long before that period, and did not become a temporal prince till long after it, and therefore several dates are nearer the truth than this: nor can the end be foreknown from the duration of his sway, until its beginning is ascertained. Again: it is left exceedingly doubtful who was meant by the 'little horn,' in the 8th chapter. It came from one of the four that rose up in the place of the great horn, which signified Alexander, whose empire was divided into four parts after his death; and this king or power, springing from one of those divisions, has been most generally understood to signify Antiochus. That the Roman power, whether pagan or papal, is signified by it, I take to be a modern and certainly doubtful theory. Then, as to the 2300 days, which were to elapse before the sanctuary should be cleansed: it has never been proved that those *days* signified *years* and so long as there is nothing said in this book to that effect, it cannot be proved by two or three instances of some such usuage in other books where the the context requires it. Indeed, so far as the language is considered, the argument is in favor of their being literal or natural days. And as such, they allow the plausible application they have generally received to Antiochus. If they were years, it does not appear that they were of the same length in the chronology then used among the Jews, as in our own; nor, if they were computed; for to make them include, as some do, the seventy weeks, or 490 years, mentioned in the 9th chapter. is taking for granted the thing in question. The same may be said of the numbers given in the 12th chapter. It remains to be shown that those *days* meant *years*; and if years were meant, still the date of their beginning remains uncertain, and therefore the date of their ending. And if all this were determined, we are left uncertain as to *what* will happen *when* they terminate. These instances are enough for our present purpose. Not only have they all been controverted among pious and learned men, but they have given abundant occasion for controversy. They are attended with difficulties and perplexities which, to say the least, leave great room for doubt, and ought to check the confidence of the most capable interpreter. Let it be considered, too, that any conclusion drawn from the prophecy as to the time of the end, will be invalidated by mistaking the truth or any one of these chief questions. They are closely connected among themselves; one stands upon another. For example, if the 'fourth beast' on the 7th chapter does not signify the Roman empire, then the little horn that grew from it cannot be the papacy; and if the little horn there or in the 8th chapter be the persecuting king Antiochus, instead of the papacy, then its history was all told, in literal days, long before the Christian era; and of course, if the *days*, in Daniel's usuage, do not signify *years*, they have nothing to do with what we now call the time of the end. If, therefore, there is a single item, in the calculations drawn from this source, on which there is room for great uncertainty, the whole chronological argument built upon them is undermined. If there is considerable uncertainty as to two or more items on which the other must rest, the result cannot be relied on, according to any just doctrine of probabilities. But without applying a method that might be thought too rigorous in matters of this kind, the uncertainty I have pointed out is enough to show that the book of Daniel—esteemed the strong hold of phrophetic chronology—does not warrent the minute and confident predictions some times based upon it, nor authorize us to believe that God intended we should know the precise time of the end. Did this opportunity permit, some similar uncertainty, as to that time, might be pointed out in John's Revelations. If these two prhpheeies do not teach men, beyond reasonable doubt, when the present dispensation will end, then it is not for men to know that season which the Father hath put in his own power.

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APOSTOLICAL SUCCESSION.

Sometimes the apostles, and *others* unto whom God had given abundantly his Spirit, sent or appointed ministers of God's word. He that is appointed to be a bishop or a priest, needeth no consecration; for election or appointing thereto is sufficient. —*Archbishop Cranmer.* There is no certain form of electing *prescribed* in Scripture, but the same is left free for the Churches to appoint. The doings of the apostles in this matter are not at all times of necessity to be followed; but it is sufficient to respect their end and purpose; that is, that there be meet ministers.—*Archbishop Whitgift.* Seeing the Church is bound to this infallible truth, the only word of God, it is a *false* and *usurped* authority that men attribute to the clergy, and *bind* the *word* of God and Christ's *Church* to the succession of bishops.—*Bishop Hooper.* You shall not find in all Scripture this essential point of succession of bishops. The ministry of God's word and ministers are an essential point: but to translate this to the bishops and their successors is a *plain subtlety.—John Bradford,* 1555.

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[From the New York Observer.]

THE ALTERNATIVE.

'Indeed, you must excuse me. I should be happy to give, but the times are *so* hard, I cannot do any thing for charitable purposes at present.'

Well, if you *cannot*, there is an *end* of the matter. But before you come to a conclusion which so completely cuts you off from one of the most important forms of usefulness, look a moment at the *alternative.*

If you do not give for the promotion of the cause of Christ, then, so far as you are concerned, (and you are not alone,) such results as these must follow, viz.: The church cannot embrace the facilities furnished by Divine Providence for her enlargement. In the heathen world doors are opened which cannot be entered by the messengers of salvation, for want of means. Provinces and villages send in vain to missionary stations for missionaries and teachers. Schools, around whose gates the children linger, asking for entrance, must reject them. Bibles and Tracts translated cannot be printed and circulated. At home, the destitute must live without the gospel. Feeble churches, surrounded by errorists, must struggle in vain, and at length be broken up. * * * In the new States, the tide of emigration must flow on beyond the limits of intelligence and piety, and no evangelized laborer be sent along with it, to remind the toiling, care-worn settler of interests beyond the grave.

In short, all the ground already occupied by the church, may, on the principle involved in your conduct, be receded from and given up. What you do, others may do; and how many wise plans, just matured, will be frustrated! how many extended systems of efforts, which it has cost years of time and an untold amount of pains-taking on the part of good men to prepare, will be broken up!

And more—think of the ruin of souls that will ensue. If, in the Providence of God, giving is made the means of saving souls, withholding is no less certainly the means of destroying them—that is, it leaves them to perish in their sins. How many souls will, in this way, perish through the mere *failing to give,* on the part of you and *such* as you, the present year? And would it not be better, a thousand times, that you should suffer any privation of food and clothing, than that a *soul* should lie down in eternal fire? But what privation have you encountered, rather than come to the conclusion that you cannot give? Have you gone without a single meal? Or lain down at night an hour later, or more weary, that you might avoid the pain of refusing to give?

Finally—there is something else embraced in the alternative: 'Inasmuch as ye did it not unto one of the least of these, ye did it not unto me.' If then, you are not so poor and distressed that you would feel justified in refusing to give for the personal wants of Jesus Christ himself, were he to come to your door, you cannot lawfully refuse those who come in his name, and as representatives of interest which you acknowledge to be his.

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THE BIBLE IN MEXICO.

Mr. Thompson, the Agent of the British and Foreign Bible Society, now in the city of Mexico, in a letter from that city, dated 27th September last, to Mr. Buchanan, the British Consul in this city, states that there has recently been printed in the city of Mexico, a splendid edition of the Scriptures, in a new and improved revision, accompanied with ample notes and valuable dissertations, which would do honor to any country. 'It consists of twenty-five volumes in royal octavo, besides a folio volume of plates and maps. The price in boards is $132; there were upward of seven hundred subscribers to this work; and the translators were chiefly four or five priests here. This is the first Bible printed either in Mexico or in all Spanish America, and truly forms an era to them of a most important kind. All this Bible interest, and Bible publication and sale, will turn in favor of our simple text Bibles, without note or comment.'—*Ib.*

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CONTENTS OF THE SCRIPTURES.

The following descriptive character of the several books of the Old and New Testament is from a tract, entitled, 'A Design about disposing the Bible into a Harmony; or, an Essay concerning the transposing order of Books and Chapters of the Holy Scriptures, for the reducing of all into a continued History. By Samuel Torshell.' This work was published into the Protectorate, and is now exceedingly scarce; our readers may therefore be gratified by a perusal of this portion of it.

Genesis.—The cabinet of the greatest antiquities.

Exodus.—The sacred rule of law and justice.

Leviticus.—The holy Ephemerides.

Numbers.—God's arithmetic.

Deuteronomy.—The faithful mirror.

Joshua.—The holy war.

Judges.—The mirror of magistrates and tyrants.

Ruth.—The picture of a pious widow.

Samuel, Kings.—Sacred politics.

Chronicles.—The holy annals.

Ezra, Nehemiah.—An idea of church and state reformation.

Esther.—The great example of God's providence.

Job.—The school of patience.

Psalms.—The soul's soloquies; the little Bible; the anatomy of conscience; the rose garden; the pearl island.

Proverbs.—Divine ethics, politics, economy.

Ecclesiastes.—Experience of the creature's vanity.

Canticles.—The mystical bride song.

Isaiah.—The evangelical prophet.

Jeremiah.—The pathetical mourner.

Lamentations.—The voice of the turtle.

Ezekiel.—Urim and Thummim in Babylon.

Daniel.—The apocalypse of the Old Testament.

Hosea.—Sermons of faith and repentance.

Joel.—The thunderer.

Amos.—The plain-dealing reprover.

Obadiah.—Edom's whip.

Jonah.—The prophetical apostle of the Gentiles.

Micha.—The wise men's star.

Nahum.—The scourge of Assur.

Habahkuk.—The comforter of captives.

Zephaniah.—Preparation for sad times.

Haggai.—Zeal for God's house.

Zechariah.—Prophetic hieroglyphics.

Malachi.—The bound stone of the two Testaments.—

Matthew, Mark, Luke, John.—The four trumpeters, proclaiming the title of the Great King.

Acts.—The treasury of ecclesiastical story.

Romans.—The principles of Christian faith the catholic catechism.

1. Corinthians.—Apostolic reformation.

2. Corinthians.—A pattern of just apologies.—

Galatians.—The epistle to the Romans epitomized.

Ephesians.—The opening of the great mystery of salvation.

Philippians.—An appostolical paræneasis.

Collossians.—A brief rule of faith and manners.

1 Thessalonians.—Practical theology.

2 Thessalonians.—Polemic theology.

1 Timothy.—The sacred pastoral.

2 Timothy.—The title of the Scripture pleaded.

Titus.—Agenda, or church orders.

Philamon.—The rule of relating.

Hebrews.—A commentary upon Leviticus.

James.—The golden alphabet of a Christian.

1 Peter.—A theological summary.

2 Peter.—The encouragement of a spiritual warrior.

1 John.—The glass of love or charity.

2 John.—The pattern of a pious matron.

3 John.—The mirror of hospitality.

Jude.—A picture of false prophets.

Revelation.—Daniel Redivivus.—The opening of the treasury of future events.

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[From 'Protestantism,' by John Gordon, of London.]

INCREASE OF CATHOLICISM

There is an evident and remarkable increase of catholicism in its *original and proper form,* as constituted under the papal hierarchy. I do not believe it to be so extensive as its friends would fain persuade us, but it is sufficiently great to engage the serious attention of any one who looks at the religious condition of our country. This increase must be traced, in no small degree, to the real worth and attractiveness of Romanism, acting under the more equitable circumstances in which it is placed. It is folly to suppose that the principle of submission to authority which it upholds does not meet with much favor in many minds. Men are induced to yield to it, not only by their religious indifference, but by the feeling of veneration which religion itself is calculated to excite. The Church of Rome appeals to that feeling, not merely by means of its arbitrary claims, but also by the union of mystery and splendor which distinguishes its administrations. And when it has thus captivated the devotional tendencies of human nature, the reasoning which it discourages is regarded by those in whom such tendencies are highly developed as an unholy interference with the exercises of piety. It would, moreover, be worse than folly not to allow to the Roman catholic church much moral merit. It has in its hands the essential truth and goodness which attach to every form of Christianity. The persecution to which it has been subjected, and the suspicion which is exercised with regard to it, have imparted to its ministers and members a circumspection and diligence which have drawn forth its moral energies to the greatest possible degree. The civil and social wrongs it has suffered, contrasted with the excellency it has displayed, have produced a general sympathy in its favor; and that sympathy has been increased by the alliance which it has been necessitated to form with the body of the people in their struggles for political liberty. Now if you add to these considerations the circumstance that the Roman catholic church has, within these few years past, been to a great extent released from its political bondage, and acknowledged by the state as worthy of the same kind of toleration which is conceded to the other dissenting sects, you will not wonder that since the emancipation it should have considerably enlarged the number of its converts. The civil freedom which it has obtained has shaken the bugbear notions which were entertained with respect to it—has lifted it from a position of disgrace nearer to the level of honorable equality—and by raising the hopes has doubled the efforts of its adherents. The consequent fact has answered to the previous probability. Romanism, thus allowed a fair field of action, has gained, or is gaining, those whom its natural attractions, joined to its moral merits, were likely to allure.

If the increase of catholicism in its papal form were the only thing which met our view, it might, perhaps, be altogether resolved into the causes to which I have just referred. But this increase also appears in another form. The *Anglican* catholicism which the authors of the Oxford Tracts have originated, comes again under our notice in illustration of the point we are considering. This *double* tendency in the direction I am pointing out, must be explained on deeper principles than those which affect the interests of Romanism only. The identity of Anglican with Roman catholicism, is, as far as I concern myself with the subject, complete. There may be differences as to the seat of church power—as to the definition of the same dogmas—and as to particular points of belief and practice. But the essentially distinctive principles of each are alike. There is the same submission to priestly authority required—the same importance attached to external rites—the same attempts made to veil religion in mysteries—the same dependence placed upon sensible attractions. There is the same suppression of the exercise of individual reason and conscience; and it is supported by exactly the same arguments. Anglicanism is, indeed, inferior to Roman catholicism as to the consistency with which it carries out its principles; and in the contest between the two, the latter has had, and will continue to have, the advantage. If it were not for the temporal support which the former gains from its connexion with the state, that advantage would soon unite all who adopt the principles common to both under the sole dominion of Rome. But whatever may be the issue of the strife between the two, they are so far similar to each other as to make it necessary that they should be regarded together as equally illustrative of the one progress of catholicism on which I am now fixing your attention.

To what is that progress to be attributed? Mainly, I say, to the advantages which protestantism, as it is at present constituted, throws into the hands of the supporters of the catholic theory. I need not dwell upon those advantages here, as they have been already sufficiently discussed. They consist of the dogmatic exclusiveness which is common to almost all manifestations of protestantism, and the hierarchical claims which belong to the most prominent of those manifestations. While these things are insisted upon, the argument in favor of catholicism, in its full-blown irrationality and oppression, is unanswerable.—The man who excludes others from salvation because they differ from him in their interpretation of Christianity, has nothing to object to *him* who practises a similar exclusion, putting the authority of the church in the place of his individual opinion as the ground of that exclusion. He has admitted the existence of divine authority in human hands, and the only question is—whether it should be in his private hands, or in the hands of the church generally.—The Christian community which lays claim to a priestly authority as of divine right, in order to exalt itself above other Christian communities, has nothing to object to that wider claim of the priesthood which aims at the establishment of a unity by which the whole Christian world may be brought under the dominion of the same clerical power. It has admitted the right of dominion over faith, and the only question is, whether that right should be limited to its own narrow circle, or should be universally extended. From such considerations as these the whole theory of catholicism fol-

lows; and it is by the force of these, or like arguments, that that system gains its adherents. Their force is not felt by all, but it is deeply felt by those in whose disposition and habits there exists a previous preparation for the reception of catholic claims. Men of a highly devotional temperament, or a strongly imaginative tendency—to whom doubt is more painful than blind obedience, or who are captivated by sensible rather than by moral attractions—such men find, in the greater consistency with which catholicism adapts itself to their views, a surer resting-place than protestantism is able to provide. The accommodations attempted by the latter are plainly seen by them to be falsifications of its own principles. And in times like these, when the progress of liberty brings this inconsistency into prominent relief, they betake themselves to the shelter offered by the stricter uniformity of the former system. If it were not for the advantages supplied by orthodoxy and churchism, the adherents to catholicism would not only be much fewer than they are, but an effectual check would be given to the operation of the natural causes which exist in favor of the Romish faith.


## CHRISTIAN REGISTER.

BOSTON, DECEMBER 17, 1842.


### 'DENYING THE LORD.'

We fear that the patience of our readers may be taxed too heavily by our frequent recurrence to this pitiful charge brought against the Unitarians in the columns of a paper which few, if any of them ever see. It is not however for their satisfaction, nor for our own vindication, but in order meekly to instruct a brother Editor that we again remark upon his reply to us. The Christian Witness of last week undertakes to meet 'the insuperable objection to the doctrine that Jesus Christ was himself the Being to whom he prayed,' but the objection is not met, it is not looked in the face, it is wholly evaded. The objection cannot be met, it is insuperable; no ingenuity can surmount it; theological subtlety may trifle with it; the plainest declarations of Scripture may be mystified; but again we tell the Editor of the Witness that the New Testament speaks to us of two distinct Beings, the one, God, the Almighty, the Father of our Lord and Savior Jesus Christ, the other, Jesus Christ whom God raised up to be a Prince and a Savior. Even the crazy author of that rare tissue of absurdities which is called the Athanasian creed, seems to have had sense enough left to him to have sought to guard against 'confounding the substance.' We recognise those two beings, as distinct as the Monarch, and his ambassador, and all that the Editor of the Witness has said amounts simply to this, that the titles of honor bestowed on the ambassador as an ambassador, require us to believe, however absurd (not mysterious) the supposition, that the titles and honors of the ambassador convert him into the person of the Monarch. We asked for proof that Jesus Christ ever asserted himself to be a *compound being*, God and man at the same time. The following, given as a reply to our request, will be read by our readers with amazement. The recklessness of assertion which characterises it, and its one-sided statements will exhibit to them to what deplorable shifts Trinitarianism is reduced.

Very well. But what kind of 'proof' will be satisfactory? Will the plain declarations of God's word suffice? (1) If so, the proof is abundant. Christ is often called 'man.' This the Unitarian admits. But he is oftener called 'God.' He is called the 'High God,' the 'Great God,' the 'Mighty God,' 'God our Savior,' 'God over all,' &c. &c. Now unless we admit the monstrous supposition, that the Holy Ghost does not mean what is asserted by these expressions, it is clear that Christ was both '*God and man at the same time.*' (2) To demand the proof that the Deity and manhood are *united*, so as to make Christ a 'compound' being, seems very much like hypercriticism. If the scriptures have told us that Christ is 'man,' and also that he is 'God,' it would seem as though it might be taken for granted that the two natures are in some way united; as though it might be considered certain that when he declares his inferiority to the Father, he must, of necessity, refer to human nature, and when he asserts his equality with the Father, he had reference to his divine nature. The difficulty with the editors of the Register seems to be, that they cannot conceive of Deity and humanity as joined together. It seems not sufficient with them, that one class of texts declare that he is man, and another and larger class, that he is God; they want passages, if we understand them expressly asserting that the two natures *unite* in him, so as to make him 'a compound being.' (3) Unreasonable as we consider this demand, we are happy in being able to adduce what is required. (4) The following passage is to the point: 'In him (Christ) dwelleth all the fulness of the Godhead bodily.' (Col. ii. 9.) Here are two beings mentioned,—'Christ,' or 'Jesus of Nazareth,' and the 'Godhead,'—the one dwelling 'bodily,' that is, really, substantially, fully, *in* the other. Of course they are united. Whitby, remarking on this text, says, 'In Christ the Deity *dwells in fulness*, as nothing could be added to it; and so in him, *bodily*, that is, as the sun dwells in the firmament, where the body of it is. The whole divine nature is not only in part but fully, without absence of any part of it *in* Christ; and that not by *species* or *image* only, but really and substantially.' In the third verse of the same chapter, nearly the same idea is expressed. 'In whom (Christ) are hid *all the treasures of wisdom and knowledge*.' Again, Col. i. 19, 'For it pleased the Father that *in him* should *all fulness dwell*.' Also 2 Cor. v. 19, 'God was *in Christ* reconciling the world unto himself.' Again, 1 Tim. iii. 16, 'And without controversy, great is the mistery of godliness; *God was manifest in the flesh*;' that is, God was joined to the flesh, or the Godhead and manhood were united.

We answer to all this assertion, for it is no argument—that the proof which we require is the plain declarations of God's word. They will suffice us; nothing else will. The companions, the Apostles of Jesus Christ shall be our guides, and we will not accept the aid of creeds or fathers. (1) We stand amazed at the first statement in the above extract, and we content ourselves with replying that Jesus Christ is distinctly and undeniably spoken of as a man nearly a score of times in the New Testament, while he is not in one single instance, distinctly and undeniably called God. Jesus Christ who commonly speaks of himself as Ezekiel does of himself, as the *Son of Man*, invariably attributes all that distinguished him from the race of men, to the *Glory which he had received* from the Father. Does the Father ever speak of himself as having received his glory from the Son and the Spirit? What single statement is more explicitly made in the New Testament, than that the Father was the source of all the power exhibited through Jesus Christ? (2) We do demand the proof that the Godhead and manhood were united in Christ Jesus, and it will require strong proof to lead us to believe a doctrine, which turns the most intelligible language of Jesus Christ into absurdity, if not into falsehood; for he says 'I can of mine own self do nothing,' nor does he ever make the slightest reference to that miserable quibble that the nature of God and the nature of man might belong to the same individual being. (3) Nor is there any thing unreasonable in the demand for proof which we make, though the Editor so considers it. The Scriptures contain the terms of salvation, and if a belief in this doctrine were necessary they would at least state it; we ask for proof that they state it. That our demand is reasonable we have the best evidence in the fact—that the creeds of man's invention which make such a belief necessary, do boldly state it, absurd and nonsensical as it is. Even this Editor, is as generous and accommodating as the aforesaid creeds in listening to this *unreasonable* demand. He says he is happy in being able to adduce what is required. We are equally happy in replying to it as follows.

The first passage quoted for this proof that Jesus Christ was in some sense the being to whom he prayed, is Coloss. ii. 9. 'In Christ dwelleth all the fulness of the Godhead bodily.' We believe it from our hearts, and regard the Apostle's language as a beautiful commentary on the Savior's words, 'he that hath seen me, hath seen the Father' not *the divine nature of the man Christ Jesus* –but the Father, whom no man can see, save he to whom the Son shall reveal him. But so far are we from imagining that this text supports the fiction that Jesus Christ was the Being whose fulness was displayed through him, that we think the next text quoted by the Editor answers his own supposed argument. (Col. i. 19.) '*It pleased the Father*, that in Christ should all fulness dwell.' Thus does the Apostle, here, as every where, trace back all the glory to that Being of whom Jesus Christ said, 'my Father is greater than I.' And if this second text does not meet and annul the intended argument from the first, we will of ourselves offer a third one, (Ephes. iii. 19.) The Apostle expresses his desire that his converts 'might be filled with all the fulness of God.' Does he mean that they shall have a Divine and a human nature united? The next proof text, is, 2 Cor. v. 19. 'God was in Christ reconciling the world *unto* himself.' Here a doctrine, upon the belief of which hangs human salvation, is trusted to a little Greek preposition, which throughout all the Scriptures, means *by* as well as it does *in*. It seems that our brother Editor, has Whitby, whom he has just quoted, before him, and if he will turn to this passage he will find that Whitby reads, 'God by Christ was reconciling, &c.' Archbishop Newcome gives the same reading. When the Apostle, using the same preposition, says, according to our translation, (Rom. ix. 1.) 'I say the truth *in* Christ,' he evidently means to affirm *by* Christ.' But allowing this mighty preposition to act as a buttress for so stupendous a doctrine, then the text states that God was reconciling men to himself in Christ, and we believe it heartily, but we look in vain for a shadow of proof *in this* text, that Jesus Christ was the Being to whom he prayed, and whom it pleased to endow with his fulness, his anointed messenger.

The last proof text, is 1 Tim. iii. 16. We will not avail ourselves of what we believe, on the most convincing evidence, that the word 'God,' in this text is a spurious interpolation, nor of the opinion of the best biblical scholars that the passage should read, 'Great is that mystery of godliness, holiness, or piety, which was manifested in the flesh &c.' We hold this belief, and we coincide in this opinion, entirely on critical grounds, because we are honestly and thoroughly satisfied that the above is the true rendering, not because the passage as it reads presents to us any theological difficulty. In order that the Trinitarian may draw his doctrine from it, he first perverts the word translated *godliness* which means strictly *piety*, and receives it as stating the mystery of the Divine existence, and then he uses the word *manifest* as it were *was* or *is*—thus, *Great is the mystery of the Trinity, God was in the flesh.* We have often heard the passage so interpreted in public, and have often wished to ask the expounder, how *God was* justified in the Spirit? and who received Him up into glory? But taking the passage as it reads in our version, it asserts what we hold as the foundation of Christian faith, that God was manifested in Jesus Christ. The Editor has stated that he thinks our difficulty to be, 'that we cannot conceive of Deity and humanity as joined together.' This would be a great difficulty with us indeed, but it is a trifle, compared with another difficulty with which Trinitarianism perplexes Scripture viz., that Jesus Christ should say that of himself he could do nothing, when in fact he was Almighty. Supposing he were God and man, he might at least have explained his language and done for himself what some very suspicious creed-makers have thought it necessary to do for him. The difficulty with our brother Editor seems to be that he cannot conceive of the Almighty as endowing any one of his offspring, for a peculiar office, without linking his own infinite mture, with that of his creature. The Editor will not allow us to consider the power and glory of Christ, as marking his mission from God, but prefers to rank us with foul and licentious heretics of past times because we will not confound the Almighty with his servant. So let it be. We can bear the reproach. We do and we must still recognise two distinct beings as concerned in the Christian scheme. We find them both mentioned in the prayer which our Savior offered for us to that Father, to whom he taught us to pray, 'That they might know thee, the only true God, *and* (not, *or*) Jesus Christ whom thou hast sent.' We find these two beings spoken of in the most distinct words of the Apostle. 'There is one God, and one Mediator between God and man, the man Christ Jesus.' For the work of love, and the office of divine appointment fulfilled by Jesus Christ, we honor and revere, and would obey him; but we do not offer him religious reverence, because he taught us that our worship belonged to the Father; we do not pray to him, for besides teaching us to ask nothing of him, he instructed us that when we prayed we should say 'Our Father' not 'Our Trinity.' Solemnly impressive are the words of the Apostle, (1 Cor. viii. 5, 6.) 'For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many) but to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him.'

Our brother Editor undertook to prove to us that Jesus Christ was the Being to whom he prayed. Will he make another trial? Will he present his readers with this our reply?

We have not quoted his two concluding paragraphs. They relate to the interpretation of the text which gave rise to this discussion, 2 Peter ii. 1. We quoted Scripture and Trinitarian authorities in proof that it referred to certain licentious teachers in the early Church, before the doctrine of the Deity of Christ had ever been heard of. The Editor chooses to extend the text so that it may embrace 'Socinians, Transcendentalists and Universalists.' This is a matter of taste or opinion, about which we will not dispute. Any one who feels concerned in it, may criticise it.

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*For the Register and Observer.*

### THE COMMUNION.

In the last Register, we read with no little emotion, some excellent remarks on the subject of the Communion. We trust they were read by many, and that those who read them will ponder deeply upon the duty which they owe in this regard to the cause of religion and to the memory of their greatest earthly benefactor, and act accordingly. The question was asked in that communication, 'why do the *many* depart, and the *few* remain?' This question is one that is undoubtedly suggested to every true Christian on the return of every Communion day, and in most of our Churches. It is a proper question, and should lead to profound meditation, and corresponding efforts. But I rejoice to think and to know, that the case is not thus in all our Churches as implied by the question. On a Sunday afternoon, recently finding myself necessarily at a distance from my own Church at the accustomed hour of service, I entered the nearest one of my own denomination. It was the first Sabbath of the month. I was cordially invited to a pew, and took my seat with a large company of worshippers. The house was spacious, but nevertheless, well filled. I was impressed with the quiet and engagedness of the audience during the usual services. The subject of the Discourse was from those touching and beautiful words of John, 'Now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved.' From these words, the preacher in a most free and affectionate manner, nearly extemporaneous we should imagine, depicted this last interview between Jesus and his friends, when he instituted the memorial of his love; and from this view of the subject, invited and urged his hearers in the most persuasive tones, to obtain for themselves that Peace which cometh to every believer from the profession of that love to the Savior indicated by the words 'leaning on Jesus' bosom.' We do not propose to give the substance of the Discourse, but only to indicate its beautiful propriety in connexion with the scene which was to follow. The usual services were terminated, but the Communion was to succeed. The table was spread, the invitation given, and I determined to remain and be a witness of the occasion. I expected to see the 'many depart and the few remain.' But what was my joy and satisfaction to find it more nearly the reverse. Too many indeed departed; but the number that remained, seemed large to me in comparison with those of other Churches where I had before communed. The entire pews of the broad aisles were closely filled with communicants. It was indeed an imposing number; but which I soon perceived was now to be increased. The font of baptism was there; and at the invitation of the Pastor, three young or middle aged men approached, whom I had met or seen frequently in the dusty walks of business or on the coarser arena of politics, but little did I ever expect to see them coming forward to make a public profession of their faith, and confess Jesus as henceforward their teacher, master and guide. They approached, and each in turn was baptised into the name of the Father, of the Son, and of the Holy Ghost. Then other two, females, were added to their number, standing before the Altar, who with those who had received the waters of baptism now assented to the usual covenant, simple in its terms, but impressively and affectionately tendered and recorded. The Pastor then extended to each the right hand of fellowship, the whole Church rising and standing, while a word of greeting and counsel fell from the lips of their spritual guide, addressed personally to each, and made more impressive by its applicability to their several situations, of sorrow or joy of youth or age. When coming to the last, he took the hand of the youngest, and said in the words of the Apostle, 'Let no man despise thy youth' and other appropriate expressions of friendship and feeling, the impression can hardly be conveyed by words. After this, a hymn was spontaneously and sweetly sung 'welcome, brother, to our band,' &c. You may well suppose that now my sympathies were deeply awakened, and that I was ready to engage in the services that succeeded with a heart alive to the influences of the occasion, and ready to receive impressions which were not soon to pass away. I noticed many spectators in the galleries, who were, seemingly, deeply interested, and who will soon without doubt be joined to this united and happy company of disciples and do the same in 'remembrance' of the blessed Savior. I learnt by inquiry, that this Pastor has admitted about 140 to his Communion within the short period of three years. I cannot but repeat here the feeling words of your correspondent 'Ione' to every reader, 'Let not these good opportunities slip by unheeded, lest death find you still neglectful, and show you the folly of relying upon good resolutions that lead not to action.'

A SPECTATOR.

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We have received the following reply from our orthodox correspondent to a communication, signed W., which appeared in our columns a week or two since, commenting on his first letter to us. It should have been published last week, but was deferred for want of room. For the same reason, we are obliged to postpone our correspondent's third letter to us, with our reply to the same.

*To the Editors of the Christian Register.*

Sirs,—I have read in one of your late papers, with deep feeling, W's. communication which was occasioned by a letter of mine lately published in the Register. I send you some hasty remarks on his communication, which you may insert in your paper, if you please. If they are deemed unworthy of so much notice, you will hand them to W., at least. I know him not, but I thank him for his suggestions. If he is a Unitarian, he surely does not write like a bigoted one, nor one who wishes to make those proselytes of the gate, who will not also become proselytes of righteousness. I am aware that the large views of religion, and the liberal sentiments expressed in his communication would be commended by many. I like his catholic spirit, and hope to possess it, if I am destitute of it now. I trust I am not the only one among the orthodox, who can believe that the grace of God may reach and save some whose faith is involuntarily mixed with error.

Your correspondent, if I understand him, is fearful that I am deceiving myself; that my difficulties are in the heart rather than in the head. That though I trace my perplexities to a creed, they are in fact occasioned by a cross which I am unwilling to bear. He thinks I wish to get rid of those moral and religious restraints which bind my concsience now. He thinks I am seeking some easier way to heaven. Nor am I surprised that he should entertain such thoughts and fears. For often it is seen that those who renounce orthodoxy, become outwardly more careless and worldly. They not only embrace a different faith, but pursue a very different course of conduct. Many leave our societies, and ere long, we find them, not reading the Bible and religious tracts, but novels and plays; not attending prayer meetings and conferences, but dancing schools, balls, theatres, and mixing in other scenes of vain amusement—not serious and anxious about their souls, but alive only to the things of earth. So many have left us and joined you, whose character seemed to grow worse by the change, that it has done much to strengthen our prejudices against your faith. You will wonder at this. Such changes give us the impression that your religion does not demand a holy life.

I presume that many of those who have left us and joined your denomination, had they previously been assured that Unitarianism would require as virtuous, pious and devout a life as orthodoxy did; that nothing would be changed but certain doctrines—had they believed this, they would have remained with us. I do not say that all who have joined you, have done it from sordid motives, and become more stupid and irreligious. I have the charity to hope that not a few have been actuated by a better spirit, and are living a Christian life even under the influences of your faith. These things which I have mentioned, do not prove your faith false, but they are certainly calculated to leave unfavorable impressions on the minds of the more sober and devout. If we are abused in these things, you will disabuse us.

But I would inform W. that I am not attempting to shun the cross, or to obtain a release from the duties of a holy life. I do not wish to become less serious and devout. I am not wearied with the service of God; I would not throw off the yoke, nor quit the school of Christ. I am not hoping to secure my heavenly inheritance, except by walking in the way my Savior has marked out for me. Nor am I weary with the companions whom orthodoxy gives me. As a denomination, I do not question their piety and moral worth. I think there are many earnest and excellent Christians among them. If I leave them, it will not be on account of hatred towards them, nor to multiply friends and gain popularity. No. It will be for a purer faith.

Your correspondent fears that I am attaching too much importance to a scriptural faith, and it verily seems to me that he attaches quite too little importance to it. I am not prepared to admit that it makes no odds what we believe, or what views of Christianity we adopt, and what mode of Christian discipline and worship we conform to. There may be good persons in every church, but this does not prove every church equally good. I do not think that God will condemn one for an unavoidable error; nor that he will cast away the virtuous and holy of any sect.

They who gain all the light and truth they can, and live obedient to it, doubtless, it will be well with them. But a pious person will strive to have just views of God, and a right understanding of his word. And he will labor to support and promulgate the truth, and to check and extinguish error. Say that I had been bred a papist, but I had gained access to the gospel and some of your publications, and become, at length, convinced that Popery was false, and your form of religion true. Say that Ganganelli was the Pope, and Fenelon my bishop, what should I do? Should I still conform to all the rites and ceremonies of that church? Would it be proper for me to offer my prayers to saints and to the Virgin Mary? Say that I was intelligent, rich and had considerable influence, should I conform, and use all my influence in perpetuating and spreading gross errors? Would not reason and conscience and the Word of God all testify against me? Or say that I was unlearned, poor and obscure but knew that I had a soul, and knew that the religion which had been taught me was false. would it be any mark of Christian piety to profess to believe what I did not believe? to worship beings whom I knew I was forbidden to worship, and to expect salvation by perseverance in hypocrisy? W. asks me, if it is probable that I should be happier among the Unitarians than among the orthodox? It is rational to suppose that I should, If I were convinced that the Orthodox faith was wrong, and the Unitarian faith right. If after patient and prayerful investigation, I should be satisfied the doctrines of the Trinity, predestination, election, reprobation, total depravity, were not gospel doctrines, I am sure I could not profess, encourage and defend them with a good relish. Something would whisper to me that I was a hypocrite, and though I was surrounded by happy and friendly Christians, whose eyes had not been opened as mine were, I should be unhappy. I should feel that I was not honoring the truth nor the Savior as I ought. W. asks what matters it where we fight the good fight? But the question occurs, can we fight the good fight by conformity to known and gross error? Must we not be accounted at best as weak and cowardly Christians? I think it of much consequence where we fight. We should stand where we may have the best chance to vanquish our foes, and protect our friends. Every Christian should care for others, for the truth, and for the prosperity of the cause of Christ. And in all such labors, he will wish, so far as it is practicable, to co-operate with those whose religious views are in unison with his own. He will wish to give his influence to truth, not to error. But I must bring this letter to a close, though I leave my subject unfinished. I would humbly request your correspondent to re-consider what he has said in regard to faith. Paul tells us that charity is greater than faith and hope; but he does not tell us that faith is nothing. He says also that charity rejoiceth not in iniquity, (consequently in nothing that is wrong) but rejoiceth in the *truth*.

Respectfully yours.

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*For the Register and Observer.*

### HOWARD SUNDAY SCHOOL.

The Howard Sunday School in this city, as is well known, is connected with the Pitts street Chapel, one of the churches of the Ministry at Large, over which as Pastor, is the Rev. Mr. Waterston. This school, and this ministry, under the care of the Benevolent Fraternity of Churches, is accomplishing a great and good work; and it was a source of deep and abiding satisfaction to have been present on Sunday evening last, at the Sixteenth Anniversary of this, one of the oldest and most useful among the number of our many and prosperous Sunday Schools. The Chapel was thronged in every part, and many retired who could find no place to stand or sit. The services were commenced by a prayer from the Rev. Mr. Waterston, its present, and closed by one from the Rev. Mr. Gray, the former pastor of this Chapel. A written address was delivered by Mr. R. W. Bayley, who for a long time has been its assistant Superintendent, and a teacher of one of its oldest male classes. This address was in some measure peculiar, and most excellent in its object and character. It gave a history of some of the results of the teachings and influence of this school, particularly since 1832, when it was reorganized, drawn from the Class Books of some of the teachers, and from the reminiscences of others. The facts were deeply interesting, and well calculated to encourage perseverance among teachers in the great and difficult work of moral instruction. *Two thousand, four hundred and seven pupils* had been admitted to, and received the instruction of this school, for a longer or shorter period of time. A history was given of a number of the most exposed and tempted of our population, who had been reclaimed from youthful folly and vice, and trained to virtue and religion in this school, who are now merchants, or preachers, or useful mechanics, standing as fair and promising members of the community. Of a single class, it was stated, that of *twelve*, its whole number, *nine* had made a profession of religion, and were ornaments of the Church. The dying beds of others were alluded to, where the most satisfactory evidence had been given of true Christian trust, and the fruits of a sanctified and pure spirit. Letters were read from one or two pupils, male and female, whose situation in life required the most constant and laborious devotion to worldly cares, and yet, who had found in this Sunday School, the means of improvement as exhibited in the composition and spirit of these letters, which would have been creditable to the most favored scholar in this favored land of Schools. We hope the address will be placed in some form so as to be widely extended, for the encouragement of other teachers, and as a means of convincing the most skeptical, if such there are, of the great power of the Sunday School, for good,

Other addresses followed as usual on such occasions, but which on this, were more felicitous and impressive than usual. Mr. G. F. Thayer spoke to the children. The address was well adapted to the wants and feelings and situation of this class of children, and will leave a lasting impression on their hearts. His topic was, children as missionaries abroad and at home. Hon. A. Fearing addressed the teachers, and adverted in rich and glowing words, to the influence of a faithful teacher upon the young and docile heart. The lasting effects of youthful impressions were presented in new and varied form. The whole address came from the heart, and must have reached the hearts of all. Rev. S. K. Lothrop addressed the parents, and appealed to their deepest and liveliest affections,—the love which they have for their offspring,—to aid the teachers, by precept and example, in carrying forward the most important of all their duties, the moral and religious instruction of their children. It was persuasive and practical. Rev. Mr. Waterston closed, by briefly addressing himself to each of the classes of persons before him. In the course of his remarks, which were all forcible, and useful, he acknowledged, with great depth of feeling, his obligation to the teachers for the aid which they had rendered him in his ministry, by their labors in the school. He confirmed the statements of Mr. Bayley, of the manifest and certain results of their teaching, as exhibited in the change of character, the lives and deaths of many of those of their pupils who had been brought under his notice as their spiritual teacher and friend. The singing by the children, we should think, nearly three hundred in number, of four hymns, at intervals, gave additional interest and effect to the services of the occasion. We subjoin two of these, written for the occasion, by teachers of the school, the latter of whom, was for many years a pupil of the school, and received there much of her instruction and training.

G.

### ANNIVERSARY HYMN.

BY MISS H. J. WOODMAN,

God of the evening hour,
Before thy throne of power,
Thy children bow!
By thy all-hallowed name,
Through countless years the same,
With pure devotion's flame;
We seek the now!

Bless thou our little band,—
Pilgrims to that fair land
Where smiles our home!
Guide thou our steps aright,
Through error's misty night,
Up to the source of light,
No more to roam!

Our teachers, Lord, are thine!
Fill thou with light divine
Each waiting guest!
And when life's toil is o'er,
On Heaven's resplendent shore,
To sin, to weep no more,
There may we rest!

Again the rolling year
Has brought this season dear,
Upon its wing!
Grant, as the flight of time
Shall steal our youthful prime,
That we may seek the clime
Where seraph's sing!

### HYMN.

BY MISS P. CHAMBERLAIN.

Great God! we praise thee for the past,
And ask for future grace
To rest upon our Sunday School,
And fill this holy place.

This place is sacred to our hearts,
Its very walls we love;
'Tis here immortal souls are trained
For the bright world above.

Bless thou our efforts to extend
Thy glorious truth abroad;
Our souls delight to lead the young
In virtue's pleasant road.

This little flock, to thy good care,
Great Shepherd, we commend.
May they inherit present peace,
And joys which know no end.

To thee, O Lord, to thee alone,
Be all the glory given,
And grant that we who sing thy praise
May join the song in heaven.

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### DE WETTE AND THE CHRISTIAN REVIEW.

Messrs Editors.—Your kindly notice of De Wette's Practical Ethics, warrants me in asking you to insert a line in reference to an extended notice of that work in the last number of the Christian Review. I do not write because any wrong has been done me as a Translator; nor because I am in the least responsible for the opinions especially animadverted upon by the Reviewer; nor because the article is in any way uncourteous. I wish merely to say a word in reference to some statements respecting De Wette and his views.

That the book is not founded upon Christian principle, but upon heathen or Stoical ground, I should be sorry to believe. Speaking of De Wette's declaration that morality rests upon the duty of living according to the laws of our being or acting out the dignity of our nature, the reviewer refers to Paley's doctrine of doing all things for the glory of God as vastly superior. But according to De Wette there is no opposition between the two. For we promote God's glory most by being true to those laws of life revealed in nature and the gospel. Jesus declares that he came that men might 'have life.'

There are some statements in the book, especially those in regard to veracity, that are liable to be abused, and which when taken by themselves might lead to laxity. But when read in connection with the whole work, these would not lead a candid mind astray. Yet had it been my province to have remodelled instead of translating the work, I should have modified several of its statements considerably.

The reviewer is unjust to De Wette in implying that he justified the assassination of Kotzebue by Sands. He wrote a letter of consolation to the mother of the insane student, and while condemning the deed, soothed her anguish with the thought that the misguded youth had a pure purpose and wished to rid his country of a tyrant.

The article before us is very interesting, able and generally candid. As giving the opinions of an accomplished Orthodox scholar upon the resemblance of German and American Rationalism, it is an important document.

Both Author, Translator and the majority of readers of the book will pardon all the Reviewer's severity on account of the honorable accusation, that such seed as De Wette's opinions could produce no other harvest than Dr. Channing has afforded as in his works. Such censure is no great dishonor either to the Author or to the Translator.

*Providence, R I., Dec.* 12, 1842.

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### RECENT PUBLICATIONS.

'Pleasant Memories of Pleasant Lands.' By Mrs. L. H. Sigourney. Boston: James Munroe and Co., 1842. 12mo. pp. 368.

The delightful variety which characterises this volume and its exquisite typographical appearance, are great attractions which we hope will secure for it a *great* many purchasers. It has all the charm which characterises the works of William Howitt, besides its poetical illustrations of some of the most romantic spots known over the wide earth. The volume is composed of sketches alternately in prose and in verse, descriptive of some of the favorite localities and objects in England and France. So often have these regions been delineated by the highest talents, that it might be vain to hope for novelty in any new description. But for those who have visited or who are to visit these storied spots, description is not what is most desired. We wish for a record of impressions—we ask for living and quickening sentiments to be associated with them, to enable us to call back the visions of the past, and to enjoy the aroma of antiquity. To supply such a want this volume is beautifully adapted. It meets our view of the kind of descriptions which a tourist should write, better than any former volume in our abundant supply. It is adorned with two elegant steel plates, and we are safe in saying that for real worth it will not be surpassed by any of the more ambitious volumes which are issued at this season of the year for presents. The publishers deserve credit and praise for the great beauty of workmanship, which contributes so much to the pleasure of perusing a valuable volume.

'Sermons on Public Worship, suited to the Times.' By Samuel Nott, Jr. Boston: Tappan & Dennett, 1843. 12mo. pp. 404.

'Sermons from the Fowles of the Air and the Lilies of the Field, or Lessons of Faith beside the common path of life.' By the same. Second Edition. Boston: Tappan & Dennett, 1843. 12mo. pp. 168.

There is a simplicity and an evident

sincerity in these volumes, which cannot fail to do good to the class of readers by whom they are most likely to be perused. Some little egotistical vanity appears in the former volume, but the opinion which a man is entitled to hold concerning himself is in some measure a relative affair, and depends somewhat upon those with whom he may happen to dwell or to labor. The application of religious truths to immediate practical interests, or as he expresses it upon every page of his volumes, 'to the common path of life' is clearly carried out, sometimes with considerable force. The volumes make no literary pretensions. We should approve as little of their style, as of some features of their theology. If they do not add to a reader's wisdom, they may increase his good purposes, and this is more than can be said of the majority of the books issued during this year.

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'Campbell's Foreign Monthly Magazine, or Select Miscellany of the Periodical Literature of Great Britain.' Boston: Otis, Broaders, & Co.

This is by far the best among the numerous selections or compilations from Foreign Magazines which have been published in this country. In the four numbers of it which have thus far been issued, we have found all the most valuable English articles transferred. If the Editor of it could in any way make an arrangement with the Editors of the American Eclectic Review so that the two works should not contain the same matter to any great extent, it would be a great convenience to many readers, to subscribe to them, and thus feel assured that they possessed all that was most valuable and interesting in the English periodicals. Mr. Campbell has made arrangements for translations from the periodicals of Germany and France, and for a finely engraved portrait for each number. Now is an excellent opportunity for readers to make a choice for the coming year, and we heartily recommend this of Mr. Campbell's. It is published in Boston, by Otis, Broaders & Co.

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Mary's Choice; or, the Good Part Preferred. By J. K. Waite. Boston: B. H. Greene, 1843. 12mo. pp. 42.

This, as the preface says, is 'an unpretending little volume, with the single purpose, but fervent hope, that it may contribute to induce its readers to choose, or having chosen, to appreciate that good part which shall never be taken away from them.' It is wholly occupied with the elucidation of this sentiment; breathing a pure spirit, and inculcating the best principles and life. It wants variety and illustration, but is a valuable addition to that kind or portion of Sunday School Libraries, designed to be expressly religious. To larger readers, especially to those seriously inclined, it may be a great help.

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FONTAINES FABLES.

We have received from the publishers, Messrs Tappan and Dennett, a copy of their duedecimo edition of Fontaines Fables, translated by Elizur Wright Jr. Of the extraordinary felicity with which this translation has been executed it is unnecessary for us to speak. Journals of the highest authority in this country and in England have commended it in the strongest terms, and their decision has been confirmed by the popularity of the work. We rejoice that these volumes, which so happily unite amusing description with valuable moral instruction, have been given to the public in an 'economical form.'

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The Age of Gold and other Poems, by George Lunt. Boston: Wm. D. Ticknor. 1842.

We have been so much interested in the moral as to pay little attention to the poetic merit of this volume. There is enough of both kinds amply to repay the reader. Would we could say that the following description of our age was a 'poetic fiction.'

Shame to the age that with one icy flood
Sweeps all that old corruption's force withstood;
Hurls virtue's wrecks along, an easy prey,
And drowning honor in its gulf away;
Pours with its sullen surge oblivious streams
O'er holy memories and ennobling dreams;
Makes private motive but a sordid lust,
And shameless traffic out of public trust;
Till lofty vice, so common grown and bold,
Scarce here and there one piece rings sterling gold,
While foul alloys the meaner coins debase,
Uncurrent else their prouder brother's face!
And now, no longer thoughtful to maintain
An honest name that will not brook a stain,
Their sons' best heritage without the peil,
(A grovelling thing when followed for itself,)
They feel no claim on life's diviner soul
Check the low impulse and regain control;
See all around them fixed with every sense
On the same servile hunt for petty pence,
Leap o'er the barriers Heaven and man have made,
With greedy hunger drive the sinful trade,
Direct the swindling bank, the grasping scheme,
The blown-up bubble and the gilded dream;
And public virtue, (but another name
For private worth exalted into fame,)
Corrupted apes the morals of the day,
And but 'repudiates' when it ought to pay;
Fired by no nobler sense whose kindling flame
Rejects dishonor and repudiates shame!

FAIR.

The Massachusetts Female Emancipation Society, will hold their Annual Fair, at Marlboro' Hall, (under Marlboro' Chapel,) on the 20th of Dec. and continue through the week. A great variety of fancy and useful articles have been received from our own State, and different parts of Europe. It is expected that the assortment of goods will be of the richest and choicest ever presented to the public. Refreshments of all kinds will be furnished on the days of the Sale. The avails of the Fair will be appropriated to the assistance of the Massachusetts Abolition Society; the publication of tracts on the subject of American Slavery, and the moral and intellectual improvement of the colored population.

Miss. M. V. Ball, Mrs. A. Durant, Mrs. C. Lothrop. Mrs. R. Balcom, Mrs. A. Shute, Miss. L. M. Ball, Mrs. C. T. Torry, Mrs. Matlack, *Committee.*

*Boston, Dec. 5,* 1842.

Messrs. Editors,—The movement of the Washington T. A. Society, referred to in the Salem paper, which I enclose, appears to be worthy of all imitation. The object is to furnish to the members of the Society, and to their wives and families, a kind of instruction on general subjects, from which many are now excluded. As the lectures are understood to be gratuitously furnished, and the profits that may accrue after paying the necessary expenses, are to go to those families of the Association, which are indigent; the plan is to be considered beneficial as well as praiseworthy in all other aspects. Please to notice this in the Register in better words than these, and oblige a friend and subscriber.

W. T. A. S. LICEUM.

Will commence on Friday Evening, 9th inst. The introductory lecture by Rev. John Brazer, D. D., to commence at 9 1-2 o'clock. Tickets at 25 cents each, may be obtained at either of the Bookstores, Dr. Benj. F. Browne, or of either of the Executive Committee of the Society.

The Gentlemen engaged, are John Brazer, D D., A. L. Pierson, MD. Hon S. C. Philips, Hon. S. P. Webb, Rev. C. W. Upham, Hon. John S. Williams, Rev. J. W. Thompson, Joshua H. Ward, Esq. Rev. William Silsbee, C. A. Andrew, Esq. G. F. Barstow, M D., F. A Fabens, Esq. Rev. S. M.Worcester, R. Rantoul, Jr., Esq.

These lectures will not interfere with the arrangements of either of the Liceums in this city.

Per order, Wm. Roberts, Pres't.
Dec. 5. A. M. Chipman, Sec.

DEDICATION AT HUBBARDSTON.

The new Meeting-house, recently erected by the First Congregational Society in Hubbardston, will be dedicated on Wednesday next, Dec. 21. Services to commence at 11 o'clock, A. M. The Worcester West Association, and all who may feel an interest in the occasion, are invited to attend.

*** The Rev. E. N. Kirk will deliver the Annual Discourse in aid of the funds of the Howard Benevolent Society, on Tuesday Evening, the 20th, at 7 o'clock, in the Old South Church. The calls for relief, are very pressing, and the poor will suffer this winter, unless those who have the means will give liberally.

IMPORTANCE OF THE SABBATH.

The Rev. Dr. Edwards will deliver a discourse to-morrow morning, at Brattle Square Church, on 'the physical and moral benefits of the Christian Sabbath.'

UNION PASTORAL ASSOCIATION.

Will meet in Boston, at the house of Rev. S. K. Lothrop's, on Tuesday, Jan. 10, at 11 o'clock, A. M.

SAMUEL OSGOOD, *Secretary.*

## OBITUARY.

The following Obituary received some weeks since was mislaid.

*For the Register and Observer:*

We are often reminded, as years flow on, of some striking remark, or ardent sentiment of that devoted servant of Christ, the late Rev. Ezra Shaw Goodwin, of Sandwich, Mass. Nay, so vivid is the recollection of the angelic smile, which played on his features when lighted up by some holy emotion, that we almost see him, face to face, and receive, from his living voice, those soul-inspiring utterances, which were, indeed, the happy though imperfect images of a sanctified spirit. Speaking of the outward evidences of Christianity, and of the possibility, that they might fail to carry conviction to some conscientious minds. 'Well,' said Mr. Goodwin, 'I have cast my lot, in every issue, with Jesus of Nazareth. Him I love; go where he goes, be it where it may; live where he lives, in whatever state; be accepted as a child of God, if he is accepted, and if he is not the anointed of Heaven, be aceepted with him.' How indistructible is such a spiritual building. What can skepticism do in attempting to storm such a bulwark.

These reflections have been suggested by the sudden decease of one of our most useful, esteemed and beloved citizens—a man of whom our hearts are ready to say, with confidence, where he has gone, there we should rejoice to go also, since where his home is, there must be the peaceful resting-place of virtue.

Departed from his residence in the village of Wapping, on the 20th. inst., Deacon Quartus Hawks, at the age of 64. For many years, a respected officer of the Church of Christ—an able, firm, and judicious supporter of our social, civil, and religious institutions—a kind and true-hearted friend—a sympathetic and generous neighbor—a sincere advocate of peace and charity—a lover of truth and humanity. From a happy abode amid his Father's glorious works—from a home, consecrated, as we believe, to domestic love, and hallowed by the influence of religion; where the friends delighted to go, for free communion, the suffering brother, for aid and counsel, and the stranger, to invoke a blessing on its hospitality—from such a home of the virtues, has our brother gone to inhabit his mansion of bliss.

'His footsteps, Lord, may we pursue:
His bright example keep in view;
Imbibe the same seraphic zeal
To do our Heavenly Father's will.'

Beautiful village! the notes of thy harp-strings have, indeed, this autumn, been turned into mourning. A few weeks ago, thou wast called to surrender another most valued treasure. A body of great worth was taken from thy midst—a woman of most exemplary life and holy conversation—one, in whose bosom the Angel of Peace loved to dwell, and in whose heart Zion delighted to sing the song of praise. And yet, happy village, thou art favoured among the vineyards of our God! for if 'Blessed are the dead, who die in the Lord,' blessed are they, among whom has dwelt the influence of living truth and righteousness, and around whose hearts shall cluster the memories of departed excellence.

And, O Zion, shall our sympathy with thee be forgotten! Truly, thy courts are bereaved! Thy dear Parkhurst has gone to the fold of the Great Shepherd! He, who spread the table for thy sacred feast, has been invited to a sweeter communion! and she whom Jesus loves has been taken to her Savior's bosom! Let thy children listen to these appeals from the spirit land, and awake to their interest in truth and duty.

*Deerfield, Oct. 28th,* 1842.

## GENERAL INTELLIGENCE.

*City Election.*—Mr Chapman, the Mayor of this city, has declined standing as a candidate for re-election. The ability and efficiency with which he discharged the arduous duties of his office, and the satisfaction he gave to all parties, while they are in a high degree honorable to himself, render it a subject of regret that he should withdraw from the service.

In his note declining a re-election, Mr Chapman says:

I should do the greatest injustice to my feelings, if I failed to improve this occasion to express through you to my fellow-citizens, the profoundest gratitude of my heart, for the generous confidence with which they placed me in office whilst young and comparatively unknown,—and for the forbearance and kindness with which they have borne with and sustained me, through the whole period of my public service.

Whilst I can carry with me the consciousness of having devoted all my energies and abilities to the discharge of my duties, I have only to regret that I have not been able better to require my obligations.

With my earnest prayers for the prosperity of our beloved city, and with renewed expressions of gratitude to my fellow-citizens,

I remain, Gentlemen,
With the highest respect,
Their and your obd't serv't,

The election of city officers took place on Monday the 12th inst. Martin Brimmer Esq. was elected Mayor, by a majority of more than two thousand votes.

*Slavery and the Liberty of the Press.*—The agent for selling the works issued at the New World establishment, New York, at Charleston, S. C. has been arrested and held to bail in the sum of $1000, for disposing of a number of the New World, containing a discourse by the late Rev. Wm. E. Channing on Emancipation in the W. Indies.—*Western State Journal.*

*Hartford and Springfield Railroad.*—The Hartford Times says that the stockholders of the Hartford and New Haven Railroad Company, have agreed to accept the Resolutions of the Legislature, giving them authority to extend their road to the Massachusetts line.

*Death of Woodworth the Poet.*—The New-York Mirror of Saturday afternoon says:—Sammy Woodworth, so well and so advantageously known as a poet of no mean order, and a most amiable and worthy man, died yesterday at his residence in Pearl street, after a long and tedious illness. Other pens will do justice to his memory—had he written nothing else but the 'Moss Covered Bucket,' it would have immortalized him.

*Congress.*—Our National Legislature assembled at Washington on Monday of last week. There was no quorum of the Senate till Wednesday.

In the House, on Monday 174 members were present. No business was transacted. Mr. Adams gave notice that on the following day he should call up his resolution to rescind the 21st rule, which refuses the reception of petitions on the subject of Slavery. Mr. Everett of Vermont gave notice that he should move for a repeal of the Bankrupt Law. On Tuesday Mr. Adams' resolution was called up. A motion to lay it on the table was refused, as was also the previous question; so the subject laid over to the next day.

The death of Mr. Williams of Maryland was announced, and the House adjourned.

On Wednesday, the President's Message was received. The Boston Daily Advertiser gives the following abstract of the Message.

It begins by alluding to the change in the aspect of foreign affairs, produced by the treaty with Great Britain. Some comment is made on the principal topics of the treaty, and also on the questions of difference with Great Britain, which remain to be adjusted. The state of our relations with other nations is reviewed, particularly the condition of affairs with Mexico.

The receipts of the Treasury in the three first quarters of the year, have amounted to $26,616,000, and those of the fourth quarter are estimated at near $8,000,000. Of the receipts of the year, about $18,000,000 were from customs, $1,000,000 from loans, and the rest from loans and Treasury Notes. The expenditures of the year will amount to about 34 millions, (including $800,000 in warrants outstanding,) of which 8 millions are on account of the public debt, and $600,000 for distribution of sales of public lands.

The president recommends the adoption of a Warehousing System, and urges very strong reasons in favor of it. He recommends to Congress, if they should deem it proper to revise the tariff of duties, to bear in mind the suggestions heretofore made by him on that subject, particularly moderate duties, and a judicious discrimination.

He announces a great reduction in the expenses of the military department. He recommends a sale of the mineral lands; also improvements of the Western waters, embracing harbors on the lakes, and the removal of obstructions in the Mississippi.

He reccommends strongly to Congress—and this forms the most elaborate topic of the Message,—the adoption of the Exchequer scheme which was submitted by him at the last session, and without suggesting any material modifications. He goes into an argument in answer to objections which have been made to the scheme, and to demonstrate its advantages. He assumes it to be 'conclusively settled' that there cannot be issues of national paper, by a chartered institution. He urges the advantages of the Exchequer scheme, both in affording a general currency, so much needed to maintain the internal trade, and in affording to the government a financial resource, to the amount probably of $10,000,000. In speaking of the necessity of this resource, he gives a most melancholy exhibition of the prostrated credit of the country.

The Message concludes with reccommending the reimbursement to General Jackson, of the fine imposed on him in 1815, for a contempt of Court, in imprisoning a Judge of a District Court of the United States, under color of military authority.

On Wednesday the Senate had a quorum. Mr. Drayton of New Jersey, and Mr. Crafts of Vermont, new Senators took their seats.

Mr. Benton gave notice that he should the next day ask leave to introduce a bill to repeal the Bankrupt Law. Mr. Tallmadge gave notice of his intention to introduce the Exchequer bill, offered by him at the last session.

In the House Mr. Adams' resolution was laid over to the next day. Several members stated their intentions to introduce bills.

In the Senate on Thursday the 34th rule was suspended, that the standing Committees might be appointed.

A joint resolution from the House for the appointment of Chaplains was concurred in, and the Senate proceeded to the choice of a chaplain for the Senate. Mr. Tuston received 20 votes and was chosen.

Mr Benton having obtained leave, introduced a bill for the repeal of the Bankrupt law, which was read, and ordered to a second reading, and to be printed. The Senate adjourned to Monday.

In the House a resolution was submitted to have some part of the unfinished business of the last session referred to the same Committees which before had charge of it.

Mr. Adams' resolution was again laid over.

Mr W. C. Johnson offered a resolution to rescind the one hour rule, which after a little debate, was laid on the table, yeas 116, nays 70.

On motion of Mr. Weller to allow the Speaker time to appoint the Standing Committees, the House adjourned to Monday.

*Texas.*—Advices from Galveston to Nov. 26th have been received at New Orleans.

The New Orleans Bee, says that the army had taken up its line of march to the Medina, preparatory to a general movement on the Rio Grande. Their number is variously estimated at from 1300 to 1800 men. They were abundantly supplied with every article of food (except coffee and tobacco.!)

Speaking of the Mexican forces, the Houston Telegraph says: 'The forces under General Woll at Lampasos, making only 1500 men, and the five hundred at Matamoras, are probably all the effective troops that can be raised to oppose our army.'

No business had been done by the Legislature at Washington up to the 16th, a quorum of members to either house not having arrived.

Captain Elliott, the British Consul, had passed through Houston, on his way to the seat of government.

Much aid is anticipated from the Camanches and Apaches, in case of an invasion of Mexico, should the treaties which are now in progress with these tribes be satisfactorily concluded. Flacco, a warrior of the Lipan tribe, with about seventy warriors, is now with the army at the West.

From information to which the editor of the Galveston Times has had access, he is of opinion that the diplomatic intervention of both the United States government and that of England will prove unavailing in bringing Mexico to terms of peace with Texas.

We take the following paragraph from the Daily Advertiser.

*Mr. Clevenger.*—The following extract of a letter from this estimable artist shows that the specimens of his work which have been received in Boston, have met with more solid proofs of approbation than often wait upon genius.

*Florence, Oct. 21st.*

'I have received your letters, informing of the safe arrival at Boston of eight of my busts, and authorizing me to draw on Paris for five hundred dollars, received from gentlemen in addition to the price stipluted at the period when I agreed to furnish the busts in marble. I pray you to say to those gentlemen for me, that words cannot express the gratitude I feel for their kindness; it has in a great degree relieved me from embarrassments which have preyed upon my spirits ever since I have been in Italy. I have now commenced an Indian group, comprising two figures, a Warrior Chief taking leave of his promised Bride.'

The gentlemen who so liberally contributed to make up the sum alluded to, will rejoice to know that it has been received so opportunely. C.

*A Roman Catholic Protracted Meeting—Burning of Bibles by Hundreds!*—A letter from a gentleman in Chazy, Clinton county, N. Y. dated 28th Nov. says:

'We had a sort of auto-de-le at the Carbo, (a village in the township of Champlain,) a short time since. The Roman Catholics had a *protracted meeting*, and during its progress they called in all the Protestant Bibles which had been distributed and purchased among them, (except some few who would not give them up,) and made a public bonfire of them. It was said by those who witnessed it, that the number thus burned was between two and three hundred.—Efforts were made to purchase them, but to no effect. We have had public meetings both here and in Champlain, to give some expression of sentiment in regard to the wicked outrage.'—*N. Y. Jour. of Commerce.*

*South Carolina.*—The Hon Mr Preston, Senator from South Carolina, in denying the charges that he had said in his place 'that if any abolitionist were found in South Carolina, he would inevitably be hung, in spite of the protection of this or any other government,' says: 'The unjustifiable and ferocious sentiment attributed to me, would have been particularly inexcusable in a Representative from South Carolina, whose history, I believe, is not sullied by a single act of popular violence.'

*Deaf and Dumb.*—The London Medical Gazette contains an interesting communication from Mr Curtis, on the treatment of the deaf and dumb, in which he advocates the opinion that a cure may be effected, in a large number of cases, by proper treatment. He agrees with Itard, that nothing can be done where structural defect exists, but many instances are caused after birth by accidents, fevers, measles, teething, etc, a considerable portion of which may be relieved. The table of M. Schmalz, of Dresden, shows, that of 5425 cases of deaf and dumbness, 3065 were congenital, the remaining 1760 occurring after birth, from one or other of the causes first named. These, unfortunately, are all confounded together, and the sufferers made the subjects of a course of symbolical education, when they should have been submitted to a well directed medical treatment.

*Remarkable Fact in Old Ireland.*—A correspondent of the Dublin Mail says that 'Tiperary *is* becoming Christian,' an inference drawn from the fact that at the races of Caher, although there were each day 40,000 persons assembled, not a blow was struck, and few drunken men were seen. —*Transcript.*

## MARRIAGES.

In Dedham, on Sunday evening, by Rev. J. S. Sargent, Mr John A. Collins of Boston, to Miss Eunice Messenger, of Dedham.

In Northboro', the 10th inst. by Rev. Mr Allen, Mr George Barnes, to Miss Anna Davis Gale, daughter of Cyrus Gale, Esq.

In Medfield, Oct. 14th, Mr James Davis of Northboro' to Miss Lucy Maria Allen.

## DEATHS.

In this city, on Thursday evening, 1st inst. Charles L. Coolidge, of the late firm of Carter & Coolidge, 41.

In South Boston, on Sunday afternoon, after a short illness, Mr Oliver Fernald, 48.

In Cambridgeport, Dec. 2, Abba C. wife of Frederick R. Newell, 28.

In Chelsea, suddenly Mr Barnabas Pratt, 49.

In Medford, Nov 30, Mr Albert Howe, 23.

In Concord, Miss Abigail Kettell, in her 100th year.

In Pepperell, 15th ult. Capt Edmund Blood, 78, a soldier of the revolution. He served as a marine under the celebrated Capt Manly.

At Barre, Mrs Sarah Niles, wife of Hon John M. Niles of Hartford, Ct.

At Chesterfield, N. H, 6th ult, Mrs Martha Jane, wife of Rev Alonzo Webster, 21.

In New York, 9th inst. Mr Samuel Woodworth, —well known as a poet, author of a poem called 'New Haven,' and of the song, 'Old Oaken Bucket.'

In Rochester, N. Y. 3d inst. Rev Edward Ray, 50, for several years a missionary in India, in connexion with the London Missionary Society.


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Boston, Nov. 21, 1842.

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The American in Paris, or Heath's Picturesque Annual for 1843; illustrated with 18 engravings.

(List to be continued.)
d17

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'A volume deserving a cordial welcome to every house and heart. The variety of thought and expression, and yet the perfect harmony of tone of feeling which marks this spiritual wreath for a christian cemetry, will make it live and bloom as long as sorrow is known.'—Hunt's Magazine.

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SONGS AND BALLADS, translated from Uhland, Korner, Burger, and other German Lyric Poets, by Charles T. Brooks, pp. 400, 12mo.

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PERIODICALS! Periodicals!!—Individuals and Clubs about to renew their subscriptions for another year, are particularly invited to call, before subscribing, at WILDER & CO'S General Periodical Agency Office, 67 and 71 Washington street, directly opposite the Post Office, where are to be had more than one hundred different works. More liberal inducements will be offered than ever, particularly in cases where more than one work is wanted. d17

72—HANOVER STREET—72

MADISON BEAL informs his friends and the public that he has on hand a large assortment of Boots, Shoes and Rubbers, and in consequence of a change in business the entire stock will be closed by the first of March, at wholesale and retail. People will do well to call before purchasing elsewhere —also, on hand 10,000 pairs of Gentlemens', Ladies', Misses' and Childrens' Rubbers, plain and figured—2000 do Ladies' Fur Lined Rubbers—1000 do do Galloon bound do. Country people will do well to favor him with a call at his old stand, No 72, formerly 54. d18

THOUGHTS ON MORAL AND SPIRITUAL CULTURE, by R. C. Waterston. Published by CROCKER & BRUGGLES, and for sale at 107 Washington street, and by the Booksellers generally.

The following extracts from the periodical press are subjoined.

This volume is full of excellent hints on practical life and the cultivation of the character copiously illustrated with anecdotes, drawn from various sources, and with analogies from all the provinces of nature and fancy.—*Rev. E. S. Cannett's Monthly Miscellany.*

The sense of duty in parents and teachers may be strengthened and elevated by contemplating the high standard which is here held up to them. The style has the great merit of being an earnest one, and there are many passages which rise into genuine eloquence and the glow of poetry—*North American Review.*

The Lecture 'on the best means of exerting a moral and spiritual influence in schools,' no teacher, male or female, possessed of any of the germs of improvement, can read without benefit.—*Horace Mann.*

*ONE PRICE SYSTEM.*

DANIELL & CO., at their Old Established Stand, No 201 Washington street, have received their FALL supply of new and desirable Goods for the season, consisting of Black, Blue Black and Colored DRESS SILKS, Mous de Laines, rich French Prints, various styles of Winter Shawls.

Cloth Goods, of all kinds; Cassimeres very low; Mourning Goods of every description; Linen Cambric Handkerchiefs; Ladies rich styles Cravats.

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Our Stock having been selected with great care, and much of it having been bought at Auction, we assure our customers that every article will be sold very low.

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ON the first of January next will be issued the First Number of the Eighth Volume of The Monthly Miscellany of Religion and Letters. The Miscellany, which was commenced in April, 1839, was published in Monthly Numbers of Forty Eight Pages, or Five Hundred and Seventy Six Pages per annum, for Three Dollars; it has since been gradually enlarged and we propose in future to give sixty four pages monthly, or seven hundred and sixty eight pages per annum, making a difference of nearly two hundred pages without increase of price.

Of the Contents of the Miscellany it is only necessary to state that it is sustained by the contributions of most of the principal Clergymen of the denomination, and to refer its readers to the seven volumes already issued. A variety of Articles of Miscellany, a Sermon by one of our Clergy, Notices of Books, and a Record of Religious Intelligence, both Foreign and Domestic, are contained in each number.

Although our List of Patrons hardly warrants the enlargement of the work, we confidently hope that its merits will continue to add to its friends.

WM. CROSBY & CO, Publishers, 118 Washington street, Boston.

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RE-PUBLICATION of the London, Westminster, Edinburgh and Foreign Quarterly Review. The above are furnished to subscribers at $8.00 for the four, or $3.00 for one, by W. CROSBY & CO, 118 Washington st. n19

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Kind things, however trivial, reach the heart,
And through the heart the head, clearing away
The narrow notions that grow on at home,
And in their place, grafting good-will to all.'
—Rogers's Italy.

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FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that those deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

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Nov. 26. 6m

A NEW WORK—Prospectus of the Pioneer, a Literary and Critical Magazine, edited by J. R. Lowell and R. Carter.

On the first of January, 1843, the Subscribers will commence the publication of a Monthly Magazine, with the above title. The Contents of each Number will be entirely Original, and will consist of articles chiefly from American Authors of the highest reputation.

The object of the Subscribers, in establishing the Pioneer, is to furnish the intelligent and reflecting portion of the Reading Public with a rational substitute for the enormous quantity of thrice-diluted trash, in the shape of namby-pamby love tales and sketches, which is monthly poured out to them by many of our popular Magazines,—and to offer, instead thereof, a healthy and manly Periodical Literature, whose perusal will not necessarily involve a loss of time and a deterioration of every moral and intellectual faculty.

The Critical Department of the Pioneer will be conducted with great care and impartiality, and, while satire and personality will be sedulously avoided, opinions of merit or demerit will be candidly and fearlessly expressed.

The Pioneer will be issued punctually on the day of publication, in the principal cities of the Union. Each number will contain 48 pages, royal octavo, double columns, handsomely printed on fine paper, and will be illustrated with Engravings of the highest character, both on wood and steel.

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n26

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## POETRY.

From the Knickerbocker.

### THE INFANT'S MINIATURE.

Yes! thou art here, my sainted babe!
Thy lustrous eyes of blue—
The long dark fringe which o'er them sleep,
As silken curtains drew—
The full red lip, the dimpled cheek,
The polished, lofty brow—
The matchless smile that lighted all—
They're here before me now.

Yet years, long years have passed away,
Since I, a mother blest,
And thou, a babe too fair for earth,
Didst nestle to this breast.
Thy rosy dreams were not more sweet
Than were the moments then;
But all their joys are numbered now
With pleasures that *have been*.

The most that I retain of thee
Is one small sunny curl;
A treasure I would not exchange
For ocean's rarest pearl;
Though this bright picture, true to life,
Recalls thy infant charms
So vividly, I seem again
To clasp thee in my arms.

Tis beautiful to look upon—
But only doth portray
The casket, which a jewel held
That God hath borne away;
For, shinning in His dazzling crown,
Is many an infant gem,
And he required this precious one
To deck that diadem.

And O! to paint a cherub soul,
In vain the artist tries!
For *this*, his pencil must be dipped
In azure of the skies;
Borrow the rainbow's hue, and make
The glittering stars its own;
For angel beauty never yet
In earthly colors shone.

So let me think of thee, my babe!
As when thou wert of earth;
And, like this picture, radiant with
The smile of infant mirth,
Forget the dismal hour when God
Recalled what he had given,
And hope to see thee as thou art,
And claim the still in heaven!

## MISCELLANEOUS.

### SOMETHING MUST BE DONE.

Men may say that such or such a thing ought to be done, or that they wish it was done, but it is only when they say it must be done that we can properly say 'Labor conquers all things.'

A few years ago a steamboat left the American shore of Lake Erie, with passengers for the Canadian side. An unexpected wind drove them into the current of the Niagara river. In their fright they wheeled about to gain the land, but the wind continued to blow, and the water to force its way, the steamer drifted backwards down the stream. They had already gone some miles, and though the steam had been crowded and the engineers had used their utmost skill, they were carried faster and faster as the strength of the water increased, till they approached the fall. The people from the neighboring hills and fields had discerned the misfortune, and gathered along the shore. They knew the steamboat, they saw the anxious passengers, and they saw their approaching fate. They saw that without a speedy remedy, the steamer, passengers and crew would be all carried over the Falls of Niagara. They stood on the shore concluding that nothing could be done, they durst not venture in any thing for fear of adding their own number to those destined to be dashed in pieces.

There was a man more interested than the rest: he came running along, and out of breath with fatigue. In a loud voice he asked them what they were doing, and whether they were going to let that steamboat go over the falls. They told him they could do nothing, but he had a privilege of doing all he could. Well said he *something must be done*, for my wife and children are among the passengers. Near by, on the same beach, an anchor had been left with its cable coiled by its side. He hooked the anchor into the branch of a tree, took the cable into a little boat, and away he went where man had never dared to go before, to the middle of that resistless tide, and waited the approach of the steamer. She soon drew near when a rope was thrown which was made fast to the cable, and he and the cable were immediately drawn on board together. The steamboat was fastened and drawn to the shore; and by the sole energy of one man, whose interest prompted him to say that *something must be done*, all on board were rescued from the very verge of destruction.

Who said 'something must be done' for the poor drunkard? whose wife and children were on board the drunkard's bark just ready to be launched over the precipice of the grave—that great abyss that swallows up the human family?

All saw that something ought to be done to reform the world, but none had the fortitude to do the work.

Intemperate men had been unexpectedly drawn into the channel of drunkenness, and the faster they went, the faster the current urged them on; and many a one alas! had even gone beyond the falls, and plunged into the drunkard's grave.

The people standing round knew all their dangers and wished that it might be otherwise; they got up little temperance societies, and there discussed whether brandy, rum, and gin ought to be used as common drink, and many a one came to the conclusion that nothing could be done; till by and by six men in Baltimore became more interested than the rest. They had for many years been of all men the most miserable. They had spent their reputation, their health and strength—their all was gone. And when they saw themselves dragging their families in the same channel—when they saw their wives and families waste away through their neglect, and about to reach the fall, and be hurled with them into the gulf of eternity, it was time for them to say that '*something must be done.*' They said it, and at the word they looked round and saw the anchor—it was total abstinence. They fastened upon the tree of faith, they saved themselves, their families, and vast multitudes of others who were fellow passengers on the same stream, and subject to the same perils in life and in death.

Resolution is the spring of action, it is the arbiter of power. Man's utmost might is seldom used, though like the tame lion or the young lion of the forest he knows it not.—*Wiscasset Family Reader.*

### THE NEWSPAPERS OF AMERICA.

The following is the number of the different classes of newspapers and periodicals in the United States, arranged according to rank:

| | Dailies. | Weeklies. | Semi W. | Period. |
|---|---|---|---|---|
| New York, | 34 | 198 | 13 | 57 |
| Pennsylvania, | 12 | 166 | 10 | 42 |
| Ohio, | 9 | 107 | 7 | 20 |
| Massachusetts, | 10 | 67 | 14 | 14 |
| Indiana, | — | 69 | 4 | 3 |
| Virginia, | 4 | 35 | 12 | 5 |
| Illinois, | 3 | 38 | 2 | 9 |
| Tennessee, | 2 | 38 | 5 | 10 |
| Maryland, | 7 | 28 | 7 | 7 |
| Connecticut, | 2 | 27 | 4 | 11 |
| Kentucky, | 5 | 26 | 7 | 8 |
| Maine, | 3 | 30 | 3 | 5 |
| New Jersey, | 1 | 31 | 1 | 4 |
| Georgia, | 5 | 24 | 5 | 6 |
| Louisiana, | 11 | 21 | 2 | 3 |
| Missouri, | 6 | 21 | 5 | — |
| Vermont, | 2 | 26 | 2 | 3 |
| N. Hampshire, | — | 27 | — | 6 |
| Mississippi, | 2 | 28 | 1 | — |
| Michigan, | 6 | 26 | — | 1 |
| N. Carolina, | — | 26 | 1 | 2 |
| South Carolina, | 3 | 12 | 2 | 4 |
| Alabama, | 3 | 24 | 1 | — |
| Rhode Island, | 2 | 10 | 4 | 2 |
| Arkansas, | — | 6 | 3 | — |
| Delaware, | — | 3 | 3 | 2 |
| Dist. Columbia, | 3 | 5 | 6 | 3 |
| Florida, | — | 10 | — | — |
| Wisconsin, | — | 6 | — | — |
| Iowa, | — | 4 | — | — |
| | 135 | 1141 | 125 | 227 |

The number of Daily papers in the U. States, is larger than one would imagine; and the number of what are called periodicals is much larger than can be profitably supported. It seems there are but five States in the Union which have not daily papers; there are but four which have no periodicals.

In a letter upon the Progress of Protestanism in France, in the last Quarterly Paper of the Foreign Evangelical Society we find the following interesting cases narrated.

'The person whose religious history I am going to relate resides at Moubay, six miles from Lille. Adele is her name. From her infancy she had been a strict, zealous Catholic, following most punctually the observances of her Church. Her conduct was correct, moral; nevertheless, she had neither the least idea of the *right way*, nor the least knowledge of the Holy Scriptures. By the end of 1836, her brother was brought to the foot of the cross by reading a New Testament which was lent to him. As soon as he was made partaker of the mercy of God, he felt anxious to do some good in his own family; but his pious intentions were sadly crossed by the ignorance and bigotry of his people. Once, especially, when he was pressing his sister to read the gospels, he received a sharp rebuke from her, who thought, she said, there was enough of conversion in the family. His now good conduct, different from his former behavior, however, struck her; she thought there would be no great harm in looking at the book which he was reading to himself every evening, and from which, she fancied, he had imbibed all his principles. But what would her brother say, after the sharp rebuke she had given him, if he saw her with his book in her hand? She soon got rid of this difficulty, by forming the plan of reading it when he would not be at home. She did so. Oh, Sir, you will not understand this, I fear, so much used are you to see the Holy Scriptures esteemed and reverenced. She felt a trembling all over, when she had taken the New Testament of her brother, just as she would have done had she received in her hands the letter of her damnation. She soon abstained from it. But again something told her,—surely you may look into it; there will be no harm in doing so. Well, she resumed her courage, and perused some chapters. Nothing bad was there, she thought; on the contrary, she had seen many verses, speaking of Christ, the Lord Jesus. While pondering these thoughts, this idea started in her mind. Why, this book is the book of the Protestants! that very book against which our priest preached two months ago! Oh I am lost: our priest will not give me absolution, if I tell him what I have done. Here began a long contest, a painful conflict, between her prejudices and the strong desire to see more of the book's contents. Now she opened it, then left it; again she would read, and directly it dropped from her hands, till at last, greatly agitated she knelt down, and for the first time in her life uttered a French prayer from her heart;—she said, 'My Lord, make me know whether I can read this New Testament!' Her mind more composed, enjoyed a little of the few pages she read after she had prayed. Now, this scene was soon followed by another of the same kind, but always without her brother knowing any thing about it. The Lord was teaching her day after day; during a fortnight she read, and instead of finding fault with what she met with, she was pleased. Her heart, above all was more and more astonished to see that there was a great deal said about the Lord Jesus Christ. However, she could not go on any longer without speaking to her priest, and getting positive leave from him to read the New Testament. She went to him and very humbly exposed her secret workings. The priest did not like all this. He told her, rather warmly, 'You must give up reading that Protestant book, or I will have nothing to do with you.' 'Why, Sir,' said she, 'I have not met with any thing bad in that book.' 'Well, well, you have not, it may be; but I tell you it is the worst book you can read.' 'Sir,' replied Adele, 'you are a learned man, and I am but an ignorant young woman, and therefore I do not pretend to say otherwise; but be so kind as to explain a thing I do not understand. Sir, before my brother had this book and read it, he was a most naughty man, a drunkard, an idle fellow; we used to have quarrels almost every day on his account at home. Since he reads that New Testament he is quite a new man, gentle as a lamb, and very kind to every one of us. Well, I cannot understand how it is possible that a bad book turns a bad man into a good one.' This plain common-sense logic did not suit the priest at all, who sent away the poor girl, not with a sound explanation,—a thing which could not have been done by all the powers of Rome,—but with the impression that she was not wrong in reading the New Testament of her brother. Therefore she persisted in doing so, and every day received some new light from God. Afterwards she became anxious to hear a Protestant minister. Her brother even engaged her to do so; but from fear of her associates, she refused his advice up to one Sunday afternoon, when she felt more desirous than ever to hear by herself what we taught. She took a long round-about way to escape observation, and went to a house five miles from Lille, where we had fitted up a kind of small chapel to satisfy the pressing requests of forty Catholics, who prayed us very hard to go and preach to them the gospel. My assistant minister or I used to expound the Holy Scriptures every Sunday evening there, to seventy or seventy-five persons. That meeting has been, in the hands of God, the cradle of the Church at Moubay. It was our Lord, (to return to Adele,) who led her to that Christian meeting; for the very first time she was present there, her eyes were more fully opened, her mind more enlightened; and from that day she was enabled to break the chains of Popery. Will you not bless the Lord, when I have told you that she has proved herself an humble, sincere Christian? We look upon her as one of the best members of the Church of Moubay. As she is not likely ever to read the pages of your excellent newspaper, I have no scruple in bearing that testimony to her character.

Another fact, concerning a person residing not far from Lille will also be a proof in favor of my assertion, and besides, will prompt your readers to admire the kind and merciful ways of the Lord towards his children. Pleurisse is rather a clever man though a workman. Every Sunday afternoon he went into the *cabarets* (gin-shops) with his violin, to aid the dancers by his playing. This wicked labor of his was always well paid. Returning from one of these peasants' balls, he stopped at the house of a friend who had a New Testament, and who was reading it just at the moment. Pleurisse entered his house. They both engaged in conversation upon it; the consequence of which was, that he bought a New Testament the first time he saw a colporteur. This was turned by the Lord into a means of conversion for his soul. He therefore left Rome, for he was a Papist. There was a still more painful contest to undergo. In this part of France, though we have plenty of Popery, I am grieved to say we have little respect for the laws of our God. The Sabbath is most injuriously trampled under foot; it is a day of debauchery, and sometimes hard work. In every great factory, women are employed till twelve in the morning. When Pleurisse was brought to the right way, he saw that he could not give his hands any longer to this destroying national sin; strengthened by the grace of God, he went to his master, and told him that he would work all Saturday and Monday, a day which, in these quarters, is spent in idleness and drinking; but that he could not work on the Sunday. 'How is this!' asked his employer, 'because,' said Pleurisse, 'working on the Sunday is against the law of God, which I have violated too long.' 'Well,' replied the master, 'this is your own business; but if you choose not to work on the Sunday, I must take another foreman.' This was a painful answer to the ear of Pleurisse, who had a family to maintain, and whose wife was already quite enraged at his conversion. He foresaw what reproaches and bitter censure he would receive at home. Besides, as I have said he was a father; and one may cheerfully meet suffering which only effects one's own person, but it is hard to be the cause of suffering to our own children. Perhaps some one may say, why, could he not find employment elsewhere? He thought not; and our poor brethren are so much accustomed to be refused because they are Protestants, that there was much reason for his fear. He sought for strength from above, and notwithstanding the difficulties of his position, he refused mildly but firmly to obey his master rather than his God. In consequence, he was turned out of an excellent situation, almost penniless, and with children and a wife to support. He received from his employer a certificate, which showed that his conduct and industry had been always satisfactory.

The poor man went about to find some employment, but in vain. At last he was obliged to leave his residence, with one of his infants upon his back, and turn his steps towards a town forty miles from Lille, where there are a great many factories. I saw him depart. His heart was grieved, but full of trust, and he was enabled to look to Him who has promised that every thing will turn to the good of those who love Him. Was the Lord faithless to his gracious word? Oh, no; behind the cloud was a smile of Providence who was preparing everything for the benefit of this afflicted follower of Christ. One day, as I thought very little about such a proposal, I received a letter from a gentleman in the interior of France, who requested me to find for him a pious foreman, to whom he might safely entrust his large factory. His conditions as to Sunday, besides, were excellent. But, above all, he was anxious to have a sincere, devoted Christian. The factory was of the same kind as the one in which Pleurisse worked before. This letter was, in my view, a merciful interposition of our heavenly Father in favor of my poor brother in Christ. With a heart big with joy, I thought directly of him, and wrote the whole of his history to the gentleman, who was very much interested in his case, and without delay, by the return of post, engaged the services of Pleurisse, who with thankfulness to God, I trust, has since worked without having to pollute his Christian conscience, and in comparative pecuniary prosperity. I will not finish this by saying that the best policy is, after all, the services of the Lord; but allow me to observe how full of wisdom, goodness, and mercy are the ways of our God towards his children,—who, when the trial has been sufficient, causes always the sun of his favor to rise, bright and cheering, over our hearts and life.'

[From the New York Aurora.]

### INTERESTING JEWISH MARRIAGE CEREMONY.

There is something peculiarly solemn and impressive in the Jewish marriage ceremony, and having for the first time in our lives witnessed its solemnization on Wednesday last, we believe that a description thereof will prove acceptable to the readers of the Aurora. The parties were the Rev. Jacques J. Lyons and Miss Grace Nathan, daughter of Seixan Nathan Esq., a gentleman well known and highly esteemed in this community. The ceremony was performed in the synagogue in Crosby street, of which the Reverend bridegroom is pastor, and the marriage ritual was read by his brother, the Rev. E. Lyons, of the Richmond, Va. synagogue. The spacious building was crowded to excess, and never do we remember having witnessed such a dazzling assemblage of brilliant eyes and beautiful faces. The chandeliers and candles around the alter and ark, were all lighted; in front of the ark, near the classic and beautiful pedestal on which the lamp is placed, which is kept continually burning by the contributions of the pious, were the groomsmen, bearing a crimson damask canopy, under which stood the bride, with six young ladies as bridesmaids, her father and sister, the bridegroom in his clerical robes, his father and brother, by whom the marriage ceremony was performed. The bride, an exceedingly interesting young lady, was neatly attired in a light colored silk, a white hat and veil. The ladies present were all dressed with exquisite taste, without unnecessary display; indeed, so much beauty needed not 'the aid of foreign ornament.'

After a solemn chaunt, the officiating clergyman, tasted a glass of wine, which the bridegroom and bride successively raised to their lips.

The bridegroom then placed the ring on the finger of his bride, pronouncing the following words:

'Behold, thou art wedded to me with this ring, according to the laws of Moses and Israel.'

After another solemn chaunt, the minister again tasted a glass of wine, after pronouncing a blessing, of which the following is a translation:

'Blessed art thou, oh Lord our God; King of the Universe, who created the fruit of the vine.'

After the bride had tasted the wine, the bridegroom raised it to his lips, pou ed the wine on a salver, placed for the purpose, and on which he dashed the glass, breaking it into numberless fragments. This ceremony is in commemoration (as we per ceived by the book with which we were politely furnished) of the destruction of the Temple of Jerusalem—and further, as we were informed by a gentleman learned in the Jewish laws and customs, as an emblem of the frailty of human happiness.—Another prayer was chaunted, the concluding portions of which is thus rendered into English:

'Blessed art thou, oh Lord our God! who causeth the bridegroom to rejoice with the bride, and cause them to prosper. Oh! give thanks unto the Lord, for he is good; for his mercy endureth forever. May joys increase in Israel, and sighs flee away.'

The ceremony being concluded, and congratulations interchanged, the numerous assemblage dispersed, and the bridal party repaired to the house of the bride's father, in Varick street, where they received the congratulatory visits of their friends until a late hour in the evening. May all their anticipations of happiness be realized! We never witnessed a ceremony with the solemnity of which we were so forcibly impressed.


A MANUAL OF COINS AND BULLION—A Manual of Gold and Silver Coins, of all nations, struck within the past century—showing their history and legal basis, and their actual weight, fineness and value, chiefly from original and recent assays, with which are incorporated treatises on bullion and plate, counterfeit coins, specific gravity of precious metals, etc., with recent statistics of the production and coinage of gold and silver in the world, and sundry useful tables, by Jacob R. Eckfeldt, and Wm. E. Du Bois, Assayers of the Mint of the United States, illustrated by numerous engravings of coins, executed by the Medal Ruling Machine, and under the direction, of Joseph Saxton, of the United States Mint, 1vol, 4to—published and for sale by JAMES MUNROE & CO, 134 Washington st. o1

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'Even our enemies themselves being judges.'—Moses.

Just received from England a few copies of the above, in one vol, 8vo—JAMES MUNROE & CO, Importers of English Books, 134 Washington st. o1

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NEW BOOKS—Library of Select Novels No 5, containing Eugene Aram, a Tale by E. L Bulwer, author of Zanoni, Night and Morning, &c; History of the U. States or Republic of America, by Emma Willard; The Rose of Sharon, a Religious Souvenir for 1843, edited by Miss Sarah C. Edgarton, embellished with five beautiful steel engravings; Friendship's Offering, a Winter's Wreath for 1843, beautifully bound in arabesque morocco, and embellished with highly finished engravings; The Christian Souvenir for 1843, edited by Isaac F. Shepard, beautifully bound and illustrated; The Gift for 1843, a Christmas and New Year's Present, magnificently bound in calf extra— the plates by first rate artists. For sale at TICKNOR'S, corner of Washington and School sts. oct 8

NEW TRACT, NO. 182.—On the Nature and Province of Natural and Revealed Religion, by Orville Dewey, D. D., being Tract No. 182, for Sept., published by JAMES MUNROE & CO., Agent of the American Unitarian Association. oct 8

THE CHRISTIAN SOUVENIR FOR 1843—An offering for Christmas and the New Year, edited by Isaac F. Shepard—embellished with six beautiful engravings—Mar Yohannan, How beautiful upon the Mountains, Sisters of Bethany, Perils of the Deep, The Noonday Rest, Holy Hours.

Contributors—N. P. Willis, Hubbard Winslow, Mrs Sigourney, Nehemiah Adams, T. M. Clark, S. J. Hale, Miss Gould, Wm. M. Rogers, R. C. Waterston, Geo. B. Cheever, Catharine E. Beecher, Chs. Rockwell, Seba Smith, John Inman, Dr. Beecher, Roy Palmer, &c—this day published and for sale by W. CROSBY & CO, 118 Washington st. o8

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Also, good black Ink, in boxes of 1 and 2 dozen each; School Slates; Copy Books; Quills; Steel Pens, from 31c to $3 pr gross; Cap and Letter Paper.

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GEO. HAYWARD.

Boston, January 7th, 1841. 3m september 10

NORTHFIELD ACADEMY.—The subscriber is a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Mr Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $4—Languages $5 per quarter. Pupils from a distance can be boarded in the family of the former Preceptor, at the rate of $1,75 per week for boys, and $1,50 for girls.

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| Ladies Kid and Morocco and lace | from | $1,25 | to 1,50 |
| do do do Low lace | do | 1,00 | to 1,25 |
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| Gents Calf pegged Boots, | do | 3,00 | to 3,50 |
| do Kid do do | do | 2,25 | to 2,50 |
| do Stout do do | do | 2,25 | to 2,50 |
| do Seal do do | do | 2,00 | to 2,50 |
| do Calf sewed fine, | do | 5,00 | to 6,00 |
| do do do | do | 3,00 | to 5,00 |
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MR. ELLIS'S SERMON ON DR. CHANNING. The influence of a great mind, when imbued with the spirit of the Christian Religion. A sermon preached in the Meeting House of the Harvard Church and Society in Charlestown on Sunday Oct. 9, 1842, on occasion of the death of Rev. W. E. Channing D. D., by George E. Ellis. Just published by W. CROSBY & CO., 118 Washington st. o22

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EDMUND B. WHITMAN.

Cambridge, Aug. 27.

BOSTON CIRCULATING LIBRARY, No 118 Washington st.—New Books just added—Part 4th Burney Papers; The Expectant, by Miss Pickering; Percival Keene, by Marryatt; The Czarina, by Mrs Holland; Life of Jean Paul; Johnsoniana; Man of Fortune; American in Egypt, etc. etc.—Also, without extra charge, all the principal Reviews and Magazines, both American and Foreign, together with a large assortment of Juvenile Books, forming together one of the best collections of valuable Books for Families ever offered for public circulation. All the most popular and interesting works added as soon as published. Catalogues furnished gratis. W. CROSBY & CO. o29

GANNETT'S TWO DISCOURSES,—An Address delivered at the funeral of Rev. William E. Channing, D. D., in the Federal street meeting house, October 7, 1842. A sermon delivered in the Federal street meeting house, in Boston, October 9, 1842, the Sunday after the death of Rev. William Ellery Channing, D. D., by Ezra S. Gannett, published by request. Published and for sale by J. MUNROE & CO. Price 25 cents for both.—No. 134 Washington street. n 12

ADDRESSES ON DR. CHANNING,—By Rev. Theodore Parker,
Rev. John Pierpont,
Rev. George E. Ellis,
Rev. Ezra S. Gannett,
Rev. Henry W. Bellows.
Published and for sale by J. MUNROE & CO. No. 134 Washington street. n 12

THE ARTIST,—With nearly all the Periodicals for November, are received and for sale at WILDER & CO.'S Periodical and Circulating Library, Office, 71 Washington street. n 12

ENGLISH ANNUALS, FOR 1843,—Received this day at TICKNOR'S, corner of Washington and School streets. The Book of Beauty, edited by the Countess of Blessington, with beautiful illustrations bound in blue silk; The Keepsake, also edited by the Countess of Blessington, with 13 beautiful illustrations, bound in red silk; The Drawing Room Scrap Book, containing many splendid plates, bound in silk; The Forget-me-not, a Christmas and New Year's Present, edited by F. Shobert, 11 fine illustrations; Friendship's Offering, bound in morocco, with highly finished plates. n 12

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